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THE
WOODSTOCK LETTERS

VOL. XL. No. 2

THE SOCIETY OF JESUS IN AUSTRALIA

(Continued)

The Irish Provincial, Father Timothy Kenny, was sent with powers as Visitor to Australia, where he arrived on the 27th of November, 1889. The General ordered him to visit the South Australian Fathers with a view to their amalgamation with the Irish Province. He proceeded to Adelaide early in 1890, examined the state of affairs and saw all the houses of the Society. He concluded that the amalgamation should be deferred until the small missions were given up to the Secular clergy. This step, however, could not be taken at once, as the Bishops had not priests enough for the additional work; but it was understood that they would gradually assume final charge of the surrendered missions. Sevenhill and Norwood were to be retained by the Society. Very Rev. Father General endorsed Father Kenny's decision.

2. CHANGES AND INCIDENTS.

In March, 1891, Father Dietel was recalled from Melbourne and stationed in Norwood. In the same month, on the feast of St. Patrick, the first sound of a new bell was heard to ring out the Angelus and call the people to Mass and prayer. This bell came from the Foundry of Byrne, Dublin, and was the gift of Mr. William Delano, a venerable parishioner of St. Ignatius'. Norwood. In June the tricentenary of the death of St. Aloysius was celebrated with great magnificence in Norwood as well as in Sevenhill. In the beginning of December, Father Peters, always busy with Missions and Retreats, was called to Melbourne to conduct the Retreat for Ours at Kew College, the Retreat for the Secular Clergy and finally that of the Abbotsford nuns and the numerous inmates of their charitable Institution.

In May, 1892, Father Superior Reschauer left for the Northern Territory in order to report, as directed by Father Provincial, on the State of that difficult Mission among the Blacks. He returned in September, and

not long after we welcomed Father Strele, the venerable founder of the Mission and an indefatigable laborer for the conversion of the Aborigines. He was completely broken down by fever and hardships and had been ordered by the doctor to go South. The faithful Brother Ebehard, as nurse, and Father Marschuer came with him.

By this time, Sevenhill had been greatly improved, by the erection of a windmill over a never-failing well that had been sunk many years previously by Father Herberg. It was Brother Lenz who proposed and saw to the erection of the windmill and who laid the pipes through the garden, as well as to the cellar and the distillery.

The year 1893 records the loss to our Mission of an energetic laborer in the person of Father Anthony Herberg, who after sixteen years of fruitful toil, returned to Austria, chiefly on account of failing health. He left in February.

The month of April of this year brought with it a distinguished visitor to Sevenhill, Cardinal Moran, who was then on his way to Rome *ad limina*. It was indeed very kind of him to undertake the long journey from Adelaide, where he stayed for a few days to the great consolation of Dr. Reynolds, the Archbishop, who had been ailing for a considerable time without any prospect of recovery. For over two months Brother Pötzell and afterwards Brother Ebehard nursed him in his illness at his own special request, and in their arms he breathed his last on June 12th. R. I. P.

In the month of October occurred the death of Brother John Schreiner, familiarly known as "Brother John", at the venerable age of eighty years. He was born in Styria in 1814. At the age of twenty he entered the novitiate of the Austrian Province, then in Gratz, and made his last vows in 1845. He arrived in 1849 with Brother Sadler, of whose life and death mention has been made above (April 1865.) Brother John was truly a mainstay of the mission for many years, as far as one who is only a lay-brother can be. In the first years of the mission the Brothers had to live and work with Mr. Weikert for their own and Father Kranewitter's support. Having secured a section of land two miles south of Weikert's home and eighty miles to the north of Adelaide—the present Sevenhill—Brother John brought the few things of their own they possessed to that spot. In a short time a pine-hut was erected and a well sunk. Brother John fetched the first vine-cuttings from Bun-

garu, fourteen miles distant, going and returning on foot. In a basket on his head he carried butter twenty-five miles to the miners of the Burra in exchange for household necessaries, which he brought back the same distance. These may seem trifling details, but they reveal the character and worth of the man. Being the first to rise, he was "caller" at four o'clock for over thirty years and was the last to retire to rest at night. In the garden, farm, vineyard and cellar he was indefatigable from morning till night. In every way he was most exact in observing religious life and preserving religious discipline. He was truly a model lay-brother—humble, devout, docile as a child, heart and soul with his superiors, charitable, forbearing, and kind towards everyone. You could not find anyone who did not esteem this good brother. Far and wide he was known by the familiar name of "Brother John." As he lived, so did he die. After the usual obsequies, attended by an extraordinary concourse of people collected from great distances, he was interred in the vaults of St. Aloysius Church. R. I. P.

In Norwood in the year 1894 the prospect of providing better school accomodation as well as meeting rooms near the Church for the many Societies, was taken up. Plans were prepared for a Hall, Library, Reading-rooms and four class-rooms in addition to teachers' rooms on either side of the Hall. This means that boys with their masters were kept entirely separate from girls with their teachers. Tenders came in varying from £1270 to £1700, as building in those days was very cheap. A meeting was held to come to a final decision. The vast majority was in favor of carrying out the work without delay, but owing to the sudden and unexpected opposition from an important quarter, the whole scheme had to be postponed indefinitely on the plea of awaiting the incoming Archbishop's will and direction. Something, however, was done provisionally by adding one large school-room in Kensington, and the premises there were improved by the so-called "deep drainage" of Adelaide.

In St. Ignatius' Church the two side-chapels and the Sanctuary were renovated and adorned. Pictures of considerable value, the "Regina Societatis Jesu" over the high altar, St. Joseph, St. Patrick, the Holy Family, the Death of St. Joseph and of Our Lady—the two last being the gift of Mr. John Hewitt—were hung in appropriate positions, and the gas-apparatus was raised to the highest standard. All things considered, the Church of St. Ignatius' could be said with truth to be the most

beautiful and devotional Church in the whole of South Australia.

By this time, Father Donald McKillop, Superior of the Daly River Mission, who for necessary business, as well as to recruit his broken-down constitution, had been with us for over a year, returned to his Mission, taking Father Marschuer with him. Soon after, Father Krister was sent to us from that mission, and he worked zealously for a long time in Kooringa and Farrell's Flat.

The month of April, 1895, brought great joy and blessings to the diocese of Adelaide and to our mission therein. Dr. John O'Reily, up to that time Bishop of Port Augusta, was installed as Archbishop of Adelaide. He proved a firm friend and a true father to us, as he had been when Bishop of Port Augusta.

On the 15th of August a domestic feast was held in Sevenhill to celebrate the Golden Jubilee of the Very Rev. Father Strele's entrance into the Society. In the following November he left for Sydney to attend the Plenary Council, as administrator of the Diocese of Port Victoria and Palmerston.

DEATH OF FATHER PETERS.

The year 1895 was a more than usually hard one for Father Peters. For three or four months he was almost constantly engaged in giving Missions and Retreats not sparing himself in any way, until at last his health broke down. About the end of November severe bronchitis set in, and from not taking the rest ordered by the doctor he lost ground rapidly. On the First Sunday of Advent (Dec. 1st,) a beautifully warm day, he said Mass in Rectorville, gave a short address on death, was back for dinner apparently well enough, held the meeting of the Children of Mary, himself saying the Rosary, and gave Benediction in the evening. But his strength was exhausted. On the Feast of St. Francis Xavier he ventured to say Mass, but it turned out to be his last. The doctors could give no help though two were in attendance on him. On the day following he received the last Sacraments and on the 6th of December at 9 P. M. he peacefully expired. It was the First Friday of the month, the second day of the triduum before the Feast of the Immaculate Conception, a feast he was wont to celebrate with the tenderest love and devotion. As he had always been in harness, so he died in harness, being only sixty-one years of age at the time of his death. He was a great loss to Norwood and to the whole mission.

Joseph Peters was born at Dürwangen on Aug. 17th, 1834. His family name was Feusterer. In his studies he had a brilliant career and was ordained priest on Aug. 18th, 1857 by dispensation, being only twenty-three years of age. He was first appointed Curate ("Stadt-Kaplau") in Kempten, next Professor in Wallerstein, then parish-priest in Oberliezheim, all prominent places in Bavaria. After thirteen years of most successful priestly work, he entered the Society in 1871, (Sept. 30th) after surmounting great obstacles. His novitiate he made first in St. Andrea, Carinthia, continuing it in Tyrnau (Hungary.) While still a novice he was employed in preaching in Vienna where he made his first vows. As he had volunteered for the Foreign Missions, he was sent by Superiors to South Australia, where he proved himself an indefatigable laborer for twenty-two years. During all that time he was stationed in Norwood; in fact, he was the real parish-priest of St. Ignatius Church and Mission, of whose Catholicity he may be truly called the soul. The pulpit was his delight, the Confessional his consolation, prayer his repose, variety of work his recreation. Even Broken Hill (N. S. W.) and Melbourne (Vic.) several times benefitted by his zeal. Whatever he undertook succeeded, the blessing of God was abundant and manifest upon his labors. "It was not merely his own people" said Archbishop O'Reily at his Months Mind, "who came to him in trouble, but persons from all parts of the Colony, even from the farthest parts of the North." The great secret of his success lay in this, that added to a strong mind, he had a woman's heart. He was kindness, generosity, and tenderness itself—in a word "he made himself all things to all men."

Father Peters, as we have said, died on Dec. 6th. His remains were conveyed on the following Monday, (9th) to Sevenhill, arriving at 11 P. M. After the obsequies on Tuesday morning they were laid to rest in the vaults of St. Aloysius' Church. The stream of visitors in Norwood, anxious to take a last look at the body—the attendance at the obsequies in St. Ignatius' Church, the number of prayers and Communions offered for the repose of his soul, the quite unique funeral procession extending over three miles to the Railway station, the schools, societies, etc., going all on foot, the universal grief displayed—all these testified in the strongest way to the hold he had on the hearts of the people.

The congregation and his numerous friends desired to perpetuate his memory in some visible form. At a

meeting convened for that purpose, it was decided to erect a memorial window and to procure a grand organ for St. Ignatius' Church. The window representing the Good Shepherd was in its place for the Feast of St. Ignatius, 1896, and the organ was heard for the first time in January, 1897. At the opening solemnity in connection with the latter Archbishop O'Reily himself presided, and addressing the congregation, congratulated them on having as a memorial of Father Peters such a grand instrument for God's glory. Money came in from all quarters and all expenses were at once defrayed.

Dr. James Maher was consecrated in Adelaide in April, 1896, as Bishop of Port Augusta. At that period Fathers McEnroe and Buckeridge of Melbourne preached successful missions in Norwood and the Sevenhill district.

The month of September records an extraordinary funeral—a "State Funeral"—in our Sevenhill Cemetery. Mr. Paul Gillen, a staunch member of the Clare Congregation, died suddenly at a Council meeting of the Ministry, he himself being a most popular Minister of the Crown Lands Department. Having been accorded a "State Funeral" his remains were conveyed to the Sevenhill Cemetery. Never before had the Church of St. Aloysius witnessed such an assembly. Over 500 came by rail from Adelaide alone.

4. VISITATION AUDITS RESULTS.

About the middle of the year 1895 various complaints and some serious difficulties regarding the Port Darwin or Daly River Mission, as also of a part of our own South Australian Mission, had been conveyed to the authorities in Europe. Father Timothy Kenny, at that time Superior of the Irish Mission in Australia, was appointed by the General, Very Rev. Father Martin, to visit both Missions, viz., that of the Northern Territory and that of South Australia proper, with the authority of a "Visitator" according to the Institution. He arrived in Norwood on February 7th, 1896, and began his work at once. He conducted the Visitation of South Australia in due form and afterwards visited the Northern Territory. In consequence of his report, Father Joseph Milz, formerly Provincial of the Austrian Jesuits, was sent out by Father General in 1897 with the fullest authority as Superior of both Missions—the Northern Territory and South Australia, in order to bring matters, after so many years of uncertainty, to a final settlement. Father Milz entered on his office in Norwood

immediately on his arrival (March 1st) taking the government in hand on March 2nd, 1897. Father Herberg and Brother Kramar (who had been a long time in America) came with him. As in duty bound he made the usual visitation of the entire mission, entrusting all to St. Joseph on the feast of that Saint, after a previous triduum. About the end of April he set out for the Northern Territory to see his subjects and to examine the state of that mission. Father Herberg was appointed acting Superior during his absence. Before leaving, however, he transferred Father O'Dowling, who had worked and governed Kooringa for thirteen years, to Norwood, sending Father Deibel to take his place. Father Milz soon returned to Norwood, having been absent for less than three months, bringing with him Father Hulka. He made Norwood his headquarters for the administration of both Missions.

During his absence a feast had been celebrated in Sevenhill,viz, the 50th anniversary of Father Polk's ordination (May 13th,) a well merited consolation to the good Father.

DEATH OF FATHERS STRELE AND HERDEN.

On Dec. 15th, 1897, at 3 P. M., the venerable Father Anthony Strele after more than fifty-two years of an eventful life in the Society, was called away to receive the reward of his labors. He was born in 1825, in Tyrol, entered the Society on August 14th, 1845, took his first vows, August 15th, 1849, in Gratz (Styria,) began his Rhetoric there, but had to finish it at Issenheim (Alsace) on account of the troubled days of 1848. Thence he was sent to Laval (France) for Philosophy and Theology, where he was ordained priest on Sept. 23rd, 1854. Returning to Austria he was from 1856 to 1866 (except the year of his third probation, 1859) on the staff of professors in the Jesuit Colleges of Mariaschein, Linz and Kalksburg. One of his pupils in Linz, Franz Maria Doppelbauer, became bishop of that diocese, and another, Fredrick Katzer, archbishop of Milwaukee in America. Father Strele made his profession of four vows on August 15th, 1862. His offer for the South Australian Mission was accepted, and on April 14th 1867 he sailed with Father Hager from London, arriving in Sevenhill on Dec. 22nd of the same year. The Mission had at that time its greatest expansion. To the Sevenhill Fathers belonged the missionary work in every direction north of the Gilbert; now and then they were called even further. Father Strele's chief ambi-

tion was to lead a missionary life in the strictest sense and it was in order to avoid office that he had left Austria. Many and various, however, were the responsible positions assigned to him in his adopted country. As Master of Novices, he trained five Fathers, two Scholastics and our lay-brothers. All of the Fathers and two of the Brothers were working hard at the time of his death. For six years he was Superior of the Mission and Rector of Sevenhill College. All those years he was engaged in teaching Rhetoric, Philosophy or Theology. The duties of those offices were certainly onerous, and yet he had to do parish work as well. Add to this, the cares and worries which abounded during the time of the erection of St. Aloysius Church. Only a man of strong will and of a Tyrolese constitution as well as of religious earnestness and zeal, could have stood it.

In 1882 the Mission for the Aborigines in the Northern Territory was confided to the Society, Father Strele being appointed Superior. Preparing and finding ways and means for founding a Mission in that dreary region among the neglected, despised, and wronged blacks meant tremendous work for a man of his years. With two Fathers and one Brother he landed at Port Darwin on Sept. 24th, 1882. For six years he bore the heat and burden of the day, when necessity again compelled him to go a begging for his beloved blacks. He proceeded to the United States, where he met with but little success. He then proceeded to Austria where he was well recompensed for his trouble. Begging was always a most distasteful task to him. During this time Bishop Salvado had resigned his see (he was Bishop of Port Augusta and Palmerston) without ever having set foot in it. Father Strele was appointed as provisional Administrator. As bound by his vows, he did all in his power to escape the dignity. Leo XIII, however, said, "*oportet obedire*," and obey Father Strele accordingly did. At the end of the year 1890, however, Superiors lightened the burden of responsibility, by appointing Father D. McKillop as Superior of the Mission; thenceforth, Father Strele resided as Administrator of the Diocese in Palmerston. In 1892, he was sent South, his health being quite broken down. Henceforth he resided in Sevenhill until the end, still doing much good work. Having fairly recovered his health, he gave retreats and filled the post of Spiritual Father to the Community. He was even able to attend the Plenary Council of the Australasian Church held in Sydney

in 1895. About the end of November of that year his life began to ebb away. A painful illness, borne with admirable patience, closed finally his earthly career. Strengthened by the last Sacraments and in intimate communion with God, he died peacefully on Dec. 15th, 1897. His remains were placed in the vaults of St. Aloysius' Church. Besides the usual obsequies in Sevenhill, attended by many priests and former friends, a months mind was celebrated in the Adelaide Cathedral to honor him as Administrator. R. I. P.

Father Strele was a true religious. He was always exact in keeping the rule, indefatigable in his zeal for the greater glory of God, firm and constant in execution and severe when necessary, yet with the heart of a mother. Never did he utter the slightest word against charity in conversation. He was in all things a genuine child of the Society.

Father Strele was soon followed to the grave by Father Julius Herden, who a few months later, that is, on April 8th, breathed his last. It was Good Friday. He had (being apparently in his usual health) performed all the morning ceremonies, paid a visit to a sick man in Sevenhill, and was returning home about 11 A. M. On coming in front of his church he was observed by a servant to fall suddenly. It turned out to be an apoplectic fit. Some ten months previously he had had a similar attack, which he himself took as a warning and he said that he would go off some day without giving trouble to anyone. Nay, he even prayed that such might be the case. Father Polk, the only priest in the house at the time, went to the spot without delay and anointed him, but his life was at an end. After the usual obsequies, attended by all the people able to come, his remains were deposited in that part of the vault he had more than once pointed out as his own last resting-place.

Father Herden was born in 1833, in Prussian Silesia, completing his studies of eight years at the Gymnasium of Neisse, and, of course, matriculated according to Prussian law. He then entered on the theological course of four years at the University of Breslau, at the end of which he was ordained priest there (1857). For seven years he labored successfully in that diocese. Following the example of his elder brother, Adolph, he entered the Society in 1864. His novitiate he made at Tyrnau in Hungary. He was then sent to Innsbruck University. He afterwards joined the staff of home missionaries and labored successfully among the moun-

tains of the Tyrol and Styria. From 1873 to 1876 he proved his zeal as operarius and his talent as a preacher in the old Jesuit University Church of Vienna, where he was highly esteemed and beloved by all who came in contact with him. Being appointed for the South Australian Mission, he came to Sevenhill in 1876, where he was stationed, and did excellent work all round for nineteen years. He did the same for three years in Norwood. Soon after his arrival he was appointed to take charge of the Clare parish where he pushed on and completed the building of St. Michael's Church, a church which has always been considered as a credit to the congregation and an ornament to the diocese. For over five years Father Herden exerted his apostolic zeal in Clare. In 1883, being appointed Superior of the Mission he resided in Norwood, laboring with the same energy there for three years. He attended also the Plenary Council of Sydney in 1885. In May, 1886, being relieved of his office, he became Superior of St. Aloysius', (Sevenhill), Residence and district, which he ruled as parish priest, minister and procurator, up to the time of his death, that is, for about twelve years.

Father Herden was a thorough religious, heart and soul for the Society and a most zealous laborer in the vineyard of the Lord. He was eminently a man of prayer and a most careful Administrator, and on account of his genial and affable manner a universal favorite. In his sermons and Retreats, of which he gave many in Austria as well as in Australia, he was highly esteemed for the conviction, and unction with which he spoke.

To the deaths of Father Strele and Father Herden we have two more to add, those of Brother Schneider (Good Friday 1900) and of Brother Dan (Easter Monday 1901.) Strange to say, Sevenhill can record five deaths, all occurring about Easter time, viz. Brother Sadler, 1865—Brother Schneider, 1900—Brother Dan, 1901—Father Herden, 1898 and Father Hughes, 1903, the last occurring after the union of the missions which took place in 1901.

Brother John Schneider was a Silesian by birth, having been born in 1828. He entered as a novice in Baumgartenberg (Austria) in January, 1857, making his last vows in Sevenhill in February, 1868. Soon after his novitiate, Brother Schneider came with the founder of the Mission, Father Kranewitter (who had returned to Austria for his studies and had finished his tertainship) to South Australia, arriving in Sevenhill in September, 1859. A better model of a hardworking, single-minded, shrewd and clever lay-brother, and at

the same time a more pious and loyal son of the Society it would be hard to find. His work for the mission is easily summed up. The daily routine of religious discipline and spiritual duties carefully performed, work from morning till night, cheerful readiness for every service he could render—such were the characteristics of Brother Schneider. He was a carpenter by trade and a skillful one. At times some thought him rather slow, but no one ever questioned the solidity of his work. For many years he had to work with tools and materials not a little trying, for the supply of such things was not too good in those early days.

Let us take a rapid survey his work. Go through the house, the church, the cellars and the rest of the premises, everything you find in the line of roofing, flooring, staircases, doors, windows, furniture (the cedar seats of the church excepted) all are the work of Brother Schneider. Of course, he had help, but he himself was the designer and carpenter. Moreover the good Brother had to attend to the dining-room of the boarders, as well as to act as sacristan. For the last year, and especially for the last three months of his earthly career, his sufferings were great and his pain most acute, yet his patience was admirable. As long as he was able he would drag himself to the church, and when unable and confined to bed, which was not for very long, he used to say to the writer of this brief memoir, "Father, am I not a great burden to the house?" "No," I would say, "but through God's Holy Will, you are a great blessing to it." Thanks be to God!" he would say, "*Gott sei Lob und Dank! Gott sei Lob und Dank!*" even when he was evidently suffering excruciating pain. Every day, after the last Sacraments had been administered to him, he received Holy Communion, until on Good Friday at 5 P. M. he fell asleep in the Lord. His remains were deposited in the vaults of St. Aloysius' Church on the evening of Holy Saturday, April 13th, 1900.

The other Brother mentioned above, viz., Brother Dan, whose full name was Ignatius M. Danieliwiez, died the following year on Easter Monday, April 8th, 1901, just before the amalgamation of the Austrian and Irish Mission. Brother Dan was a Russian Pole, born in 1827. He entered the novitiate of Brumgartenberg (Austria) in 1856. He was subsequently much employed by Father Rungaldier, formerly a renowned doctor of medicine, to massage his patients in the Society and to manage "the cold water cure." Brother Dan was an unusually robust man and able for any kind of work. He

came to Australia in company with Brother Lenz and Brother Pätzel, a fine trio just made, one would say, for Australian missionary work. On the voyage out they were known on board as "the three fat Germans." As a matter of fact, they were not fat at all, but strong and powerful, well proportioned men and each and all of them a real God-send to the mission. They arrived in Sevenhill in Nov., 1863. Brother Dan made his last vows in 1868. He was a shoemaker by trade, but he was likewise skilled in every kind of house-work, besides being a first rate gardener. Neatness, tidiness, gentlemanly behavior and an indefatigable spirit of labor were his most prominent characteristics. He was suited for every kind of employment, cook, gardener, infirmarian, sacristan, prefect and hostler. I have said *prefect*, for he acted as such most efficiently for a long time. Every residence of our South Australian mission benefited by his services—Norwood, Kooringa, Manoora, Jamestown, Georgetown and Sevenhill most of all. For years his bodily suffering caused him great pain, and not a little suffering was added in his last year, from being ill-judged and misunderstood. It is thus God purifies his elect. He bore all with manliness and in silence like a true religious. With a broken arm, for a long time concealed, he continued to work the garden as usual, supplying the kitchen till within a month of his death. Fortified by the last Sacraments, always humble and devout, and of an unpretending interior life he gave up his soul to God, as we have already said, on Easter Monday, 1901. After the usual obsequies his remains were laid to rest in the vaults of St. Aloysius' Church, alongside those of his departed brethren.

7. FINAL SETTLEMENT OF THE MISSION.

We have next to record the changes and incidents of the mission from the time of the arrival of the Plenipotentiary, Father Milz, on March 1st, 1897.

After Father Herden's death Father Herberg was appointed Superior in Sevenhill (April 26th, 1898). An energetic manager, he set to work mending and improving all round. The Sanctuary and Sacristies were roofed with iron, as the slates had given no satisfaction. The same was done in the cellar premises and elsewhere. The congregation was zealously looked after by him, as well as the school. The Sevenhill community was increased in June by the arrival of Father Diebel, who was in failing health, and later on, by Father Schenk from Georgetown, who was so deranged in his mind, that after some time he had to be sent to the Adelaide

Asylum for treatment. At last, there being no prospect of recovery there, he was sent back to Austria in April, 1900.

In the beginning of the year, 1899, a venerable old Father had to give up his cherished apostolic work, in which he had been toiling incessantly since 1870. We speak of Father Leo Rogalski, who was struck down by partial paralysis. For eighteen months, however, he was still able to do some work for his beloved Poles. Thenceforward, he became helpless and even a little weak in mind. He was, however, fully resigned and left himself entirely in the hands of God. Our staff was thus reduced, but Father John Peiper and Brother Rupert Hertel from Austria arrived on Dec. 7th, 1898.

In March, 1899, an extraordinary flood nearly ruined the Daly-River Establishment. Father Milz hurried to the spot to see what could be done, and after due consideration gave up the whole mission about the middle of July, sending the Fathers and Brothers back to Austria and leaving two Fathers and one Brother in Palmerston, until the Bishop of Geraldton, to whom the diocese had been confided, could make due provision. One Brother, Vincent Scharmer, came thence to Sevenhill.

The Daly-River Mission being thus disposed of, the transfer of our missions step by step now became the chief matter of concern. Bishop Maher of Port Augusta, was asked to take over the three parishes or districts our Residences had charge of, viz., Kooringa, Jamestown and Georgetown. Kindly and generously he accepted first Kooringa, usually called the Burra, giving the charge of it to a secular priest, on Oct. 22nd, 1899. Church, Presbytery, School and Convent were everything that could be desired as substantial buildings. The garden, furniture and all arrangements were a credit to our Fathers and to the people. But there was, unfortunately, a heavy burden of debt hanging on the small and poor congregation and on the priest in charge, amounting to £2,700 if not more. We can, therefore, safely speak of the Bishop's kindness and generosity in taking it over on himself. Father Milz, Superior of the mission, helped by applying £500, (a bequest left by our friend, Letherstonhough, to our Society) to the Burra. More than that our own furniture was also left there, our well-stocked library alone being removed, Father Haendl, up to that time Superior in Kooringa, was transferred to Georgetown, taking Father Neu-

bauer's place, who returned with a Brother (Brother Longa) to Austria in the following month (Nov. 1899.)

Our historical sketch has now reached the year 1900, the great Jubilee year. In that year missions were given all round by our Fathers—in Norwood, Sevenhill and other places, by Fathers Colgan and McInerney, of Melbourne. This same Jubilee year of 1900 records also the handing over of our yet remaining stations, viz., the districts and presbyteries of Jamestown and Georgetown to the Bishop of Port Augusta, in the month of October. Some time before he had taken over a house we owned in Pirie—a small residence, for the sum of £500. And so by the end of the Jubilee year our South Australian Mission was, as had been desired, reduced to the two Residences, with their respective districts of Sevenhill and Norwood. In consequence of these changes, Fathers Herberg, Karlinger and Krister returned to Austria, saying good-bye in October, 1900. Father Haendl was appointed Superior in Sevenhill with Father Parsch as Minister and Procurator. Father Frank Carroll took charge of Clare, thereby relieving the aged Father Polk. Brother Haertl was a welcome help in many ways especially to Brother Story's cellar business.

The incoming year, 1901, was duly ushered in by midnight Mass and Consecration to Our Saviour, as ordered by Pope Leo XIII. In March of this year the Church of St. Ignatius, Norwood, was entered by burglars during the night and robbed of valuable memorial and other chalices. The culprits could not be found out. To prevent such an occurrence from again taking place the church was supplied with iron doors and window bars.

This year brought also with it the final amalgamation or union of the Austrian and Irish Jesuit Missions in Australia, an event long desired.

The Rev. John Ryan, Superior of the Irish Mission, had the necessary transactions completed. The formal proclamation of this union was made in Sevenhill as well as in Norwood on April 27th, 1901.

Father Milz, up to that time Superior of the Austrian Mission, was recalled to Austria, leaving Australia on May 11th. Before he left, a representative meeting was held in St. Mary's Hall, Norwood, to present him with a well-deserved testimonial, not so much for himself as for the Mission, expressing in felicitous and heartfelt words the thanks of all our people for what the Austrian Fathers had been doing for over fifty years in South

Australia, and at the same time welcoming the union of our Society Missions, Austrian and Irish.

The old epoch was thus closed and a new one opened. We here insert the names of the Fathers and Brothers who were by that union transferred from the Austrian to the Irish Province. *Fathers:* Carroll (Frank), Carroll (Thomas), Dietel (Charles), Haendl (Charles), O'Dowling (William), McKillop (Donald), Parsch (Aloysius), Peifer (John), Polk (Joseph), Reschauer (Anthony) and Rogalski (Leo). *Brothers:* Eberhard (George), Florian (Francis), Hulka (Joseph), Haertl (Rupert), Lenz (Francis), Moloney (Edmond), Poelzl (Francis), Posz (Martin), Scharmer (Vincent), Schwaz (Frederick), Storey (Patrick), Thompson (James) and Waldmann (Xavier). Later on from the Northern Territory came—*Fathers:* Fleury (Augustine), O'Brien (Francis). *Brothers:* Girschik (Joseph) and Melzer (Augustine). To all those who remained in Australia, that is, with whom the Austrian Province had to part, the following letter was addressed by the Father Provincial of Austria, dated April 18th, 1901.

ANTONIUS FORSTNER S. J. PRÆPOSITUS PROVINCIÆ AUSTRIACO-HUNGARIÆ SOCIIS EJUSDEM PROVINCIÆ IN AUSTRALIA SALUTEM IN DOMINO.

REVERENDI PATRES ET FRATRES IN CHRISTO CARISSIMI.

P. C.

Traditio Missionis, quam in Australia Provincia nostra adhuc curavit in potestatem Provinciæ Hiberniæ aut jam facta est, dum hæc scribo aut brevi fiet.

Fateor ea cogitatione intimo animo me commoveri. Recordor enim tot Patres et Fratres, qui inde ab annis quinquaginta tribus, relictis omnibus patriæ commodis, solum non valde lætum sudore irrigarunt, labore indefesso vineam Domini præpararunt, nunc autem in pace Domini quiescunt. Recordor vestri, R. R. Patres et F. F. in Christo carissimi, qui quamvis optio vobis data sit, in Australia manere voluistis Provinciæ Hiberniæ adlegendi. Gratias ago omnibus et singulis pro omnibus laboribus et curis, pro omni pietatis et virtutis exemplo, neque unquam a provincia nostra alienos vos esse volo.

Statutum est imprimis, vobis omnibus, finita vestra peregrinatione, suffragia defunctorum in Provincia Austriaco-Hungarica integra fore: ne vero nimium oneremini, mortes quidem nostrorum vobiscum communicabuntur, sed nisi aliud ab A. R. P. N., statuatur suffragia vestræ caritati committentur; providebitur etiam ut catalogi, et, si fert occasio, alii nuntii vobis mittantur. Manebit autem ante omnia indissolubile caritatis vinculum,

quod sive vivos sive defunctos arctis nexibus junget. Ea caritate vos omnes amplector et omnem benedictionem cœlestem adprecor.

Commendo me SS. SS. et O. O.

Omnium vestrum

Servus in Christo,

ANTONIUS FORSTNER, S. J.

Statmarini 18th April 1901.

SYDNEY AND MELBOURNE.

1891.—The Superior of the mission, Rev. P. Keating, held visitation of our Melbourne houses in January. The Retreat for the Sydney Fathers was given in Riverview by Rev. A. Sturzo (21 in Retreat) January 10-18.

On February 2nd Father Joseph Brennan (senior) took his last vows; and Father Gartlan and Father Roney began their tertainship, and (with novices) the Long Retreat.

In April 120 boarders in Riverview. On the 2nd of May was held the Riverview Annual Regatta. The following interesting account of the day is from the Sydney *Echo*:—

The sixth annual regatta of the St. Ignatius' College Boat Club, which took place on Saturday afternoon, was exceedingly well patronised by friends of the college boys and the public generally. The afternoon was rather dull, with a misty shower of rain now and then, which helped in a small way to damp the ardor in the manly sport of rowing among the hundreds of well dressed ladies who graced the regatta with their presence.

The committee made the excusable mistake of framing too lengthy a programme, with the result that the last race on the programme, for the maiden oarsmen in four-oar gigs, was rowed when the evening stars had made their appearance. Two of the crews came to grief in consequence, and the visitors were late in getting back to town. When the time for the '92 regatta comes round, the programme should be cut down by at least three events.

The magnificent and well-kept grounds surrounding St. Ignatius' College reminded one very much of the Botanic Gardens on musical afternoons as the visitors promenaded to well selected music played by the band of the Permanent Artillery. The long dining room of the college was the scene of great animation for nearly two hours of the afternoon, the guests being plentifully supplied with tea and light refreshments by the worthy "Fathers," and the kindly manner in which the aged Father Dalton treated all and sundry proved the goodness there is in the much-respected old padre.

A RELIC OF FATHER ROBERT FULTON, S. J.

Wonderful feats of memory are recorded of persons who, when reporters were not yet admitted into the British House of Commons, were able to carry a whole debate in their heads and reproduce the speeches almost textually. I tried to apply this system on a small scale in the years 1857–59 to the instructions of a famous Master of Novices, an Irish Jesuit working in England, Father Thomas Tracy Clarke. Others aimed at giving a good summary of what he had said; I aimed chiefly at preserving in their exact wording some of his most striking remarks. Many of these I have since put into print. Long afterwards, nearly thirty years later, I attempted to Boswellise in the same manner the utterances of Father Robert Fulton, S. J., when he came to Ireland as Visitor of the Province in 1886. On mid-Advent Sunday, December 12th, he began his work with these exact words in the Domestic Chapel of St. Francis Xavier, Upper Gardiner Street, Dublin.

"In Georgetown College in the United States of America, the oldest college we have there, in the most prominent place in the Refectory there is a portrait of the Irish Father, Peter Kenney, as a memorial of his Visitation of the Province of Maryland (the only one then in America) and of the gracious results of that visitation. Oh! yes, dear Fathers and Brothers, I see how impolitic it is by thinking of my present visit as some return, to put myself in competition as it were with such a man. But my task is very different from his. He had to evoke order out of chaos; I have only to encourage you to become better.

"We all know how hard it is to address such an audience as the present. We have no fear in addressing the most crowded congregations of our churches; but what can we say to our own that they do not know already better than ourselves? But I am not required to tell you anything new. It is enough to try and revive impressions that may partly have faded out. And what better subject can we take than the observance of our Rules? It will be quite in accordance with my view if you take these remarks as the points of your meditation and think out the subject afresh for yourselves in the morning. And, as we may regard it as a meditation,

what harm will there be in making use of the construction of place? This may be to bring up before your memory that summer's morn when with bounding heart and lofty aspirations you offered yourselves as a holocaust to the Lord God Omnipotent."

"Poor child! *Quantum mutatus ab illo Hectore!* Poor child! and did you think that you would realize all your hopes, carry out perfectly all your engagements? You knew you would not have been admitted into the Society except on the condition of observing all its rules. Did you think you would be another Stanislaus, another Aloysius, another Berchmans?"

So he, as one of the old writers would say after a long quotation like this. Father Fulton certainly said all that, but I think also that that was all he said up to this point. Probably he added some other things before going on thus:

"My view is that the Rules beget the Society, while the Rules themselves spring from the Exercises, and the Exercises are from God. To change the Rule, to lower the ideal, to introduce dispensations, is to be a worse enemy to the Society than Tanucci or Pombal or Choiseul. The Society is our Mother, the Queen of our affections. We have cut ourselves off from other legitimate objects of love; our love must, among created things, cling round the Society. Anything that would injure it, sully its lustre, lower its prestige, would be a shock to us and a grief."

I think it was here that Father Fulton employed a phrase which I objected to in my own mind as far-fetched and stilted. Instead of saying, "I would rather die than thus dishonor my mother," he made use of a bad adverb and Shakespeare: "Preferably I would make my quietus with a bare bodkin."

He went on to say that, as the Rule is a good thing, every dispensation is in itself evil in a certain measure, even a necessary evil. No compensation for our various ministries? But how would the treasury fare? What would the Procurator say to that? Yet certainly, if the state of the world in various countries necessitates certain modifications of the Rule, we are all the more bound to observe all the rest with loving and jealous fidelity.

Father Fulton demurred discreetly to the doctrine that there is no venial sin in any breach of the Rule; and he denounced the cowardice of those who take too lightly the obligations of their state and forget their early

aspirations and the promises they made. This is akin to the meanness which according to the code of honor amongst children attaches to one who gives something to a friend and then demands it back. This is stigmatised among American children as an Indian gift. On the feast of our holy Founder the Epistle ends by telling us that all who wish to live piously in Christ Jesus must suffer persecution; and here the urchin who serves the Mass breaks in inopportunely with his *Deo Gratias*, and emphasises the remark by immediately removing the Missal. The persecution that we are to suffer may-be of a very mild type; but at any rate we must not be poltroons and hypocrites. Our religious life must be real. We must not expect a martyr's crown after suffering nothing at all. We must not expect to have everything smooth and easy for us.

Most of these things have been set down here in the exact words that Father Fulton used. He ended with words that he had employed at the beginning, urging us to live in the spirit of "that summer's morn when with bounding hearts and lofty aspirations we made a holocaust of our hearts and our lives to the Lord God Omnipotent."

I may transcribe two or three more of my notes.

In the fourth of the *Regulæ Sacerdotum* he noted the phrase about the Mass *semihoram nec multum excedat.* "Therefore it is not against the rule to go a little beyond the half hour. Some say they are more devout when rapid. I would advise them to sacrifice their personal devotion to edification. In fact I have kuown priests to acquire a very respectable character for sanctity by simply protracting the Mass."

When he came to No. 18, he said that the covenant against repeating the same jokes did not hold against repeating the same admonitions; and therefore he would say again what he had said before, that, when any rule had to be modified by altered circumstances, where any barrier had to be given up, we are all the more bound to preserve rigidly what remains and to erect new barriers. We cannot be too prudent or too reserved, but must so act that, if any charge were brought by malevolence, it could be easily refuted—"according to the counsel of that very spiritual person, the elder Mr. Weller, we must be able to prove an alibi."

About Rule 21, he said we sometimes err by defect as regards vocations to the Society. "I know a very distinguished priest in the States who says he is sure he is

outside his vocation, which he believes was for the Society; and he lays the blame on his Masters in our college who never let him know that he would readily be admitted. We can tell our boys that the door is open—which is not the same thing as pushing (or pulling) them in."

When he came to the 23rd of the *Regulæ Prædicatorum*, which forbids the preacher to go beyond an hour, Father Fulton said: "They were giants in those days. Nowadays half an hour is the normal measure. Let us remember Esop's fable about the little boys pelting the frogs with stones and the touching remark of the frogs, "What is sport for you is death for us." The preacher may enjoy his forty minutes in the pulpit, but the hearers are often very anxious to receive his parting benediction."

This miscellaneous set of observations, which generally reproduce the very words of the American Jesuit, are of course only samples of what he said, but I hope they go a certain way to justify a remark I overheard passing from Father Nicholas Walsh to Father Alfred Murphy, "He's a dead clever fellow." In the pages in which I am venturing to enshrine this relic, it is unnecessary to expand that phrase into the statement that Father Fulton was a man of brilliant gifts and a true and worthy son of the Society.

Perhaps I may be allowed to add a relic of Father Peter Gallwey, which I found among the papers of Father John Conmee whom we have lately lost. It is strange that no memorial has yet appeared of so remarkable a man as Father Gallwey. His great work for souls must not be forgotten. The saintly Lady Georgiana Fullerton once wrote to me that only in Heaven would it be known what a boon Ireland had conferred upon the English in sending Father Gallwey to labor among them.

A LETTER OF FATHER GALLWEY TO A SCHOLASTIC LEAVING THE JUNIORATE FOR BEAUMONT.—

My dear Brother in Christ:

May Our Lord grant you. 1st. Grace to persevere in pains-taking to secure good meditations.—2nd. Grace to be always open with your Superiors and Directors, as you have been here.—3rd. The spirit of docility and obedience which has won for you many graces this last year and during your novitiate.—4th. May Our Blessed Lord also keep alive in you

a desire for humiliations.—(a). They atone for daily faults which otherwise accumulate and are punished by withdrawal of graces.—(b). They are the price of new graces.—5th. May Our Blessed Saviour say to His Holy Mother in your favor "Behold Thy Son:" and to yonr heart "Behold Thy Mother."—6th. May Our Blessed Lady take you under her special care, and show you the fruit of her womb, Our Lord Jesus Christ, in His Life, in His Passion, and in His Eucharistic State.

Study etc.

1st. If you can, keep up the practice of speaking in a natural manner, as you used in debates.—2nd. Practice English Composition, and read books that will help composition.—3rd. Have in hand some work for publication.

God bless you,
P. Gallwey.

Say an *Ave* for us here, sometimes.

MATTHEW RUSSELL, S. J.

EVANGELIZING THE BAGOBOS.

The Bagobos are known in the United States since the St. Louis Fair. Their scanty attire consists, for the men, of a jacket, not closing very well in front, and meeting at the small of the back, a breeches, which, for lack of amplitude, may be called tights. It does not reach the knee. The women wear a well-fitting tunic reaching to the waist; and under it a bottomless sack, called a *patadion*. The tunic is dark blue; the other garments of both men and women are of a sober grey, somewhat reddish, and with designs woven in by the native women and tinted with dyes of plants known to them. The cloth is very substantial, and the moderation with which it is used leaves the strong, agile wearers unencumbered in their quick ascent of their perpendicular hills. For the Bagobo is a hill man: only the Visayanised are found by the sea; and no others of them have native boats of any kind; and hence do not indulge in fishing. They are a strong, apparently well-fed race; the men tall and well-built; the women less graceful, stouter, and shorter. Their habitat is the lower slopes of mighty Apo (10,000 ft. high), and those of a neighboring extinct volcano, where they live more or less together in *rancherias* or hamlets. In Spanish

days the combined action of governor and missionary brought them down without much compulsion, and settled them in little towns by the sea, where there were churches, schools, and other edifices, perhaps hastily constructed, but serving their purpose. Under American dominion, when they understood that they could live where they pleased, they decamped, literally enough; for to abandon a *nipa* hut is much the same as to strike one's tent. Thus it was that very many, recently baptised and knowing but little of Christianity, went up amongst their fellow-tribesmen still heathen, and became not unlike them.

The old missionaries tell us that according to the Bagobos each individual has two souls, one destined to go to heaven; the other, in the opposite direction. It is said that there are even traces of a belief in the Blessed Trinity, and of a virgin spouse of one of the three Persons. They seem to have, or easily acquire, a belief in God, all-good and supreme; but amongst the unbaptised I never noticed any sign of prayer to him. Their worship, which is, usually at least, prayerless, and consists in setting food on a stand or little altar made of sticks, is offered in order to propitiate evil spirits, and especially the mighty Mandarangan, who dwells, as he ought to do, in fiery Apo. To him, if not to others, they offer up human sacrifice when things go to extremes, when the heat burns up their mountain rice and their hemp withers and the springs refuse their water. The Bagobos dread certain spots, and particularly certain kinds of large trees, as being the abode of unfriendly spirits. A small wild dove, called by them, and by the Visayans also, *Limucun*, is for them a species of divinity; and its call will easily deter a traveller from his journey. The dead, often at least, are buried under the houses, which, in consequence, are frequently, though not always, abandoned. The Bagobos are a quiet people and easy to govern; and pagan though they be, their lives would shame many a Christian. They commonly have two or three wives, and divorce is more easy and inexpensive than in Kansas or any other easy and more civilized place.

Although the Bagobos are called by scientific men Indonesians, and so of a distinctly different race from the ordinary Filipino and Moro, they seem to me to be very much the same, especially when their long hair is cut and their garments are modernised. Their language, too, is so much akin, not only to that of other

wild tribes, but also to the speech of the Tagalo and Visayan, that the latter are soon at home in Bagobo company.

For two years I have been travelling through the land of the Bagobos and their neighbors, endeavoring to gather up something of the wreck of a better time. It is one of the hardest and most hopeless of tasks; not so much on the part of the "wild" people, as they are called; but because of the apparent impossibility of arousing interest and obtaining even a little assistance. One of the mission stations is called Sta. Cruz, once a village of some size, inhabited by Bagobos, Visayans and others. Owing to the apostasy and general rascality of a half-Visayan, who was made *presidente* of the place, and owing in part also, I believe, to an American Schoolmaster, but more to the advent and efforts of a protestant missionary, who had been attracted by the pleasant air of Sta. Cruz, the village seemed to have changed its religion. It had been founded and colonised by Padre Mateo Gisbert, one of our really great missionaries, who wrote a small Bagobo dictionary, and spoke this language better than the Bagobos. He died, and no Padre visited the station. The *presidente* and others learned to sing hymns in nice Spanish translations, and so did the children caught in the missionary net as they were leaving school.

Soon after coming to Davao I was invited by Captain Walker, the Catholic Governor of the district, to accompany him on a visit to a settlement in which he had placed Bagobos from the interior in punishment for having offered a human sacrifice. On the way we called into Sta. Cruz. Although it was the afternoon, and the visit unannounced, the Governor proposed that I should call the people together and hold a service, to which he said he would come. I rang the bell of the little ruined *nipa* chapel; and the people began to gather in numbers. By the time the governor arrived, bringing with him the renegade *presidente*, whom he was endeavoring to convert on the way, there was no room for them. We stayed overnight to say Mass next day; and including evening and morning there were sixteen Baptisms—so powerful is a governor in act and argument. Indeed the people also were Catholic; and after a not very long time, the only one I heard singing hymns was a half-crazy fellow from Zamboanga, the cook of two sour-souled ladies of a certain age from Attic Boston.

I had an amusing encounter with the cook some months later. It was cholera time and the harvest of death was considerable. After a useless attempt to reclaim the Protestant convert, I warned him of the dangers of dying badly and going to a warmer climate than that of Sta. Cruz. He reported this and more to the ladies, who were so indignant, that, one Sunday, they joined the protestant choir at the cockpit in Davao, and proclaimed to all concerned that the Roman Catholics were destined to Hades.

I went on with the Governor to his Bagobo colony of Digos. We arrived at two in the afternoon—an hour of fire. But the Governor, an old soldier, tramped on through the flat hemp-field three miles inland. The Bagobos—it was the first time I had seen a crowd of them—began to throng around, and assemble in the largest house. They hung up their gongs, which take the place of bells and beat them furiously. Then the dancers came for the amusement of the American visitors. After a while there was a pause, and the Governor invited me to speak to them. Speak to the Bagobos of whose language I knew not a word; as I thought I waited a moment to see if the gift of tongues would come, and then began in Visayan. To my astonishment they evidently followed the substance of my invitation to become Christians. Then began a very animated discussion amongst themselves, one, clearly a leader, being apparently much in my favor. This, as I found out afterwards, was Sorutan, whose name in Baptism was Juan, and who had taken to himself another man's discontented wife, her name being Benedicta, for she too was baptised. Juan became the spokesman on the occasion to which I refer, and announced, as the result of the discussion, that since the Señor Gobernador and the Padre wanted it, they would accept Baptism. They did, too, most of them, at various visits afterwards. While the entertainment was going on, I was sitting at the window beside a man of some sixty years or more, wearing above his tight nether garment an American coat decorated with a large cigarette button, or badge, of President Roosevelt. I had been very friendly with this old man until the Governor told me it was he who had officiated at the human sacrifice, and that he had so assisted at about fifty during his life. This particular sacrifice was noted, and I think fully described, in American magazines about two years ago.

Having made friends with the Bagobos I often went to visit them in their hills, and occasionally stay overnight in their houses to say Mass next day and baptize the children.

In one Bagobo eyrie there was a small chapel, all constructed of Bamboo cane. Even the roof, a very good one, was of split Bamboo stems flattened. There was still a picture of the Sacred Heart of Mary, indicating the gentle Patroness. I had been expected for some days; but on the eve of the ascent, the *dato* came sadly to tell that his married daughter had committed suicide. We arranged to have the funeral on our arrival in the afternoon, for the woman had been baptized. The husband, pale and trembling, brought his two children to be baptized in the chapel on the heights. As we went up to the house of the *dato*, in which I was to pass the night, an irregular procession came out to meet me. They had gotten, too, some little American flags to welcome the stranger from overseas. In the house they prepared rice and coffee, and killed a chicken. The dancers began to the beating of the brazen gong—something like a large, shallow, flat-bottomed pot—and in the evening, the women played on a long flute of Bamboo, and on a sort of guitar made from a length of wide Bamboo stem, which is naturally closed at the ends, the strings being raised by little bridges at the ends of the lengthwise slits. A bed was prepared by closing in a space on a raised portion of the floor at the end of the large room, which was the whole and undivided house; and variously disposed there, slept apart, men, women, and children, of two or three families of common kindred, all very modest, for the wild people, like all Filipinos, sleep on their mats fully clothed.

The food of the people is usually mountain rice, and sometimes an everlasting sweet potato. They have, also, Indian corn, and an edible Caladium root, not unknown I believe in Utah, and called a lily in Hawaii. There are various species of a tuber resembling the West Indian yam, a garden egg and other eatable plants. Around each house is a cultivated spot, sometimes considerable. From the Americans particularly, the people have learned the value of the hemp plant, which some grow in sufficiently large quantities, and and by the sale of which they are enabled to taste some modern luxuries. The Bagobos are noted for their horses. They make a wooden saddle, and go like the wind. As they ride or walk, the clanking of the many

arm and foot rings of the women, and of the multitude of little bells attached to the beaded sack carried on their backs, or to the cinctures of the women and the beaded boxes affixed thereto, announces the coming of the Bagobos and awakens the curiosity of the observer.

These poor dwellers on the hills understand but little of the things of the spirit according to our fashion, and easily forget. Nor do they care to come down, except for trading. The teaching of the missionaries has given them some tinge of civilization, and made those on the shoreward slopes far superior to their pagan brethren of the hinterland. Yet one is surprised at the little they know, and the heedlessness they show after the many years' labor of Father Mateo, and his companions.

D. LYNCH, S. J.

GOLDEN JUBILEE OF THE IRISH PROVINCE.

On December 8th was celebrated the fiftieth anniversary of the Irish Province. The letter of the Vice-Provincial, Father Joseph Lentaigne, announcing that joyful event will be read with interest.

Dublin, December 17th, 1860.

Rev. Fathers and dear Brothers in Jesus Xt.,

P. C.

I hasten to communicate to you a letter which our Very Rev. Father General has sent to me from Rome, dated on the feast of the Immaculate Conception of our most beloved and blessed Mother.

"Nolo omittere quin hac ipsa die Reverentiæ vestræ et sociis statim gratulor de eo, quod, Divina Bonitate permittente, vobis concedere me potuisse plurimum lætor, ut scilicet deinceps Hibernia sit et nominetur *Provincia*, omnique jure et privilegio inde profluente gaudeat A. M. D. G. Super quo Decretum Rev^{ae} Ves^{ae} hodie vel proxime mittetur.—Eo magis etiam lætor hunc vobis tribui potuisse favorem ut simul etiam sit signum satisfactionis meæ propter Rev^{ae} V^{ae} zelum in urgenda observantia regulari, et sociorum in fideliter submittendo se, præsertim etiam circa ea quæ per recentes ordinationes in mentem revocata magisque stabilita fuerunt. Neque dubito quin omnibus jam crescat fervor et desiderium magis magisque in dies omnibus modis procurandi Divinam benedictionem super Neo-Provincia; quam Rev^{ae} V^{ae} et Sociis omnibus toto corde

apprecor, per intercessionem gloriosæ et Immaculatæ Virginis Matris Nostræ A. M. D. G."

To these words from Very Rev. Father General it were presumption in me to add further exhortation. He gives us the praise of faithfully obeying our rules, of fervently and zealously laboring to promote God's glory, of cheerfully submitting to the restrictions, which, for the public edification and the promotion of regular observance, our Superiors have imposed upon us; and I feel assured that each one of us will by a continuance of the same obedience, zeal, and submission, prove that the confidence of our Very Rev. Father in our virtue and generosity to God is not misplaced, that the favor which he has conferred upon us was not undeserved.

As it is fit that we should testify our gratitude to the Giver of all good for the grace He has been pleased to bestow upon us, and that we should implore from His infinite Goodness a continuance of the Divine blessing upon our Province, the Superior of each house shall appoint a day of thanksgiving, upon which each priest shall offer up Mass, and they who are not priests the Holy Communion for the above intentions. The Te Deum shall also be said or sung and such other festive celebration take place as may be deemed suitable.

Each priest also shall, as soon as he conveniently can, offer one Mass for our Very Rev. and dear Father General, and one other Mass for our persecuted Brethren, and non-priests the same number of Communions for the like intentions.

I recommend myself most earnestly to your holy SS. and PP., and remain Rev. Fathers and dear Brothers,

Your most humble servant in Xt.,

J. LENTAIGNE, S. J.

Dublin, 17th of Dec., '60.

The catalogue of 1859, the last year of the Vice-Province, gives the number of Socii as eighty-six, viz: forty-eight priests, nine scholastics and twenty-nine brothers. There was no Australian mission, and the houses numbered five: two colleges, Clongowes and Tullabeg (now the Novitiate) and a "Collegium Inchoatum" at Dublin (Belvedere College); Gardiner Street Church with Residence and a Domus Exercitiorum, Milltown Park, where two Fathers resided, the famous Father Edmund O'Reilly and Father S. Farrell (Recol. theol.). Seven Fathers and two Lay Brothers have weathered the storms of the past fifty years and are

still happily with us, Fathers W. Delany (Provincial), E. Browne, E. Donovan, E. Hogan, A. Rorke, M. Russell, N. Walsh and Brothers Coffey and Hegarty. The latter recalls with gusto the spartan training of those early days and his *thirteen* years as a postulant in Clongowes before his novitiate.

The subjoined tables will show the progress made in the half century.

TABLE I HOUSES.

	Residence	Residence with Church	College and Church	College	House of Studies or Exercises	Novitiate	Total
Ireland 1859	.....	1	.....	3*	1	.....	5
Ireland.....	1	1	2	4*	1	1	10
Australia ...	1	5	.....	4	1	.....	11
Total 1910...	2	6	2	8	2	1	21

*One Collegium Inchoatum.

TABLE II MEMBERS.

	Sac.	Schol.	Coadj.	Univ.
Ireland 1859.....	48	9	29	86
Ireland	136	114	37	287
Australia	62	18	20	100
Total 1910.....	198	132	57	387

What the future has in store for the Province is known only to God, but the increase of houses from five to twenty-one, and a rise in membership from eighty-six to three hundred and eighty-seven, in fifty years, shows that the "little isle of the Western sea" has been a fruitful mother.

THE USE OF HOLY WATER BLESSED IN HONOR OF ST. IGNATIUS.

Rev. Dear Father,

It seems to me that you might be able, through the pages of the WOODSTOCK LETTERS, to wield a very powerful influence for good, in getting Ours here and in other countries, more interested in the devotion to our Holy Father, St. Ignatius, and in the more general use of the holy water blessed in his honor. It is a devotion that is peculiarly ours, and, therefore, it should I think, excite more than an ordinary interest in all of Ours.

It is wonderful what faith the common people have in the use of the holy water and what extraordinary cures are granted them, as a reward of that faith. We are apt to imagine that these answers to the prayers of the faithful are confined to the early days of the Society and to foreign countries. This is far from being the case. For we have remarkable proofs of the power of St. Ignatius, here in our very midst, and they are as wonderful (and apparently as supernatural) as any that have been given in any part of the world. And it may perhaps be said that these cures would be even more numerous, at the present time: (1.) If Ours were to make the efficacy of this holy water more known. (2.) If they were to take the trouble to note the temporal and spiritual favors received through the intercession of St. Ignatius, and the use of the holy water, that may come under their notice in their sphere of labor. (3.) If they were to spread this knowledge for the glory of God, and His servant St. Ignatius, as well as for the good of the suffering and afflicted.

An interesting matter would be the discussion of the question often put by Ours: "Why is it that St. Ignatius so seldom cures any of his own sons?" Various answers have been given, and among them, that we may perhaps not have the strong, abiding faith of the poor people for whom we are laboring; and it might perhaps be added, that we may not have the same sincere devotion to our holy Founder. There have been cases, however, here in the United States, where several of our Fathers have received favors not far from the miraculous. Why are these and similar cases not more known?

Accounts of the good effected by this holy water have been published in Italian, French and Spanish. The

first publication in this country was issued in the early part of 1898. Since then about 48,000 copies of this booklet have been printed and distributed, in seven different editions. Besides these booklets, 53,000 four-page leaflets, containing a half-tone picture of St. Ignatius, a brief explanation of the devotion, and prayer for the novena, have been distributed free, to all who asked for them, or who wished to make the novena. In several of our churches, our Fathers have written to me that some of their well-to-do parishioners have told them to order some thousands of them for free distribution, and they would pay the bill. In other parishes, the work has been pushed along these lines by some of the Sodalities or other church societies. Both booklets and leaflets were very largely distributed in all our churches in the Missouri Province, even the smallest; and calls were made for them from nearly all the Jesuit churches in the United States. One reason why they have been so widely distributed is, that by getting out a large edition each time, say five or ten thousand, the booklets can be sold for a cent a piece (in thousand lots), and the leaflets for $2.00 per thousand. Nearly all the foreign editions that I have seen are, I thing, too bulky, they contain much more than is absolutely necessary, and consequently are not so apt to be read, to say nothing of the fact that, for a publication of that kind, they are too costly to be given away or even to buy in large quantities. About four years ago, a Jesuit father in Toledo, Ohio, asked permission to translate the booklet into German and got out a German edition. I have not heard what success it met with amongst German Catholics. A few months ago, another German edition was published with permission by a Jesuit father in Innsbruck, Austria. In this, besides the favors contained in the American edition, there are several that came under his notice in Austria. An attempt was also made some time ago, by one of the Canadian Jesuits to translate it into French, but it failed, owing to the prolonged illness of the father who was to undertake it.

It seems that there ought to be some way of getting Ours in this country of every nationality, interested in this matter, at least to the extent of talking about it, and making it known to the faithful under our charge. Many of Ours would be able to find out for themselves the effects both temporal and spiritual of this devotion, if, after distributing the holy water, they were to keep track of each case and learn the results and make them

known for the benefit of other sufferers. It is not necessary that each case furnish the data for a first-class miracle, in order to show the favor of the Saint or the power of his intercession. If not out of place, I would suggest that, through the medium of the WOODSTOCK LETTERS, your Reverence invite all of Ours in the United States and Canada, or any where else for that matter, to send to you whatever instances they know of in this line, giving the chief points of interest in each case, such as the nature of the ailment, the opinion of the physician, the prayers said, the length of time the holy water was used, the present condition of the sufferer, and any other points that may show that the person was really benefited by the help of St. Ignatius. Names and dates may be given, where feasible, though not for publication, unless desired. These notes can later on be put into shape and published as soon as the occasion offers. If Ours generally would take a greater interest in this matter, there is no doubt that the devotion would increase more rapidly, and be productive of greater good, for both the temporal and spiritual ills of suffering humanity. Many of our fathers in all parts of the United States and Canada have frequently sent in accounts of cures. All this shows that there are plenty of cases to record, if Ours would only take the trouble to note them down. Some one has suggested that many of Ours are deterred from having anything to do with the matter, for fear that it might not turn out to be a first class miracle, or that others might comment unfavorably on so-called cures. The favors obtained in the early days of the Society were not all of the most extraordinary type, and yet it was by making these widely known that the devotion was fostered and increased, so that, at the present day, it is piously practised in almost every Jesuit parish in the world—both to the honor of St. Ignatius and for the temporal and spiritual well-being of thousands of pious and devout clients of our holy Father.

Yours in Dno,
JAMES A. DOWLING, S. J.

[Any of ours who wish a sample of the booklet, "St. Ignatius holy water," can obtain one free of charge by sending their address to: Rev. Jas. A. Dowling, S. J., St. Xavier College, Cincinnati, Ohio. To him also may be sent any accounts of cures or other favors that are worthy of record].—Ed. W. L.

ST. LOUIS UNIVERSITY, OUR NEW COLLEGIUM MAXIMUM.

St. Louis University, the immediate and legitimate successor of St. Louis Academy founded in 1818, by Bishop Du Bourg, has been under the care of the Society since 1828. What the Society has done in the work of education during these eighty-three years, may be summed up in the following statement: the little Academy of 1818 has developed into the present University of seven distinct and complete Colleges with a Faculty of 228, and a student-body of 1279 members, drawn from thirty-five States and fifteen foreign countries. In 1818 it was a struggling Grammar School; in 1911, it is, in the words of the highest authority in the Society, "præclara Universitas omnium facultatum"—and, as the present writer believes, the only such University in the Society.

A marvellous transformation, truly, especially in view of the fact that these changes have been effected by men who went forth without scrip or purse. For the University has never been endowed; and from the beginning when Father Van Quickenborne went about the streets begging for funds to erect his new College building, the Jesuits of St. Louis have been in fact as well as in law, mendicants. While it is true that from time to time various donations have been received by the University, these gifts were never large, and usually served but to meet a present necessity. Once received they were usually expended—and so, as far as "productive funds" might be concerned, they were then as if they had never been. Since 1903, when Father W. B. Rogers, one whose name will ever be held in love and veneration in St. Louis, announced the opening of the Medical School, the Faculties of Law, Dentistry, and Commerce and Finance have been added to the University; a School of Higher Science attended by our Scholastics and externs has been begun; a department of Meteorology and Seismology has been inaugurated; two separate High Schools have been established; and with the help and guidance of the University, St. Regis College, now operating under its own Charter, was founded in East St. Louis, Illinois. None of these Faculties came to us

as a gift, nor are they merely affiliated. The opening of each new School served as an announcement to the Community that somebody, gifted with a talent for organization, had been unusually successful in picking up a large number of small contributions. Every chapter of the University's history tells the story of hard, unceasing, and often humiliating toil. As Father Foulkes well said in the opening words of his address:

"The history of St. Louis University might be woven into a chaplet of sorrowful efforts. It tells the struggle of the pioneer, of the first modest buildings erected with scanty, hard-earned savings, of the ebb and flow of prosperity and persecution; each lapping at the foundation, and disastrous surely to any work not championed by stout heart and unbending will. But through all these trying years, we see the growth of work well done, of steadfast loyalty to high ideals; we see generations schooled in the lessons of truth, justice and morality, until finally dawns the day when the last bead of the chaplet is told, and we find that the outcome of much seeming failure is triumph."

The Fathers of the Provincial Congregation of 1910 thought it well to signify their appreciation of the University's excellent work in some substantial and lasting manner. Accordingly in one of the Postulata forwarded to Rome, they asked his Paternity to raise the University to the rank of a Collegium Maximum. In reply Father General referred the petition to the Provincial Consultors for further examination; and upon their favorable report, by letter of December 20th, 1910, he declared St. Louis University a Collegium Maximum of the Society.

The Decree was promulgated at the University on January 22nd, the Feast of the Holy Family. As on a similar occasion at Woodstock, all the Rectors and local Superiors of the Province were asked to be the guests of the University on that day; and the invitation was accepted by Father Eugene Magevney, Rector of Creighton University, Father Burrowes, Rector of Loyola University, Father Aloysius Breen, Rector of St. Mary's College, Father Furay, Rector of St. Ignatius College, Cleveland, Father James Finn, Rector of the Novitiate, Father Hornsby, Vice-Rector of the University of Detroit, Father Lagae, Superior at St. Charles, and Father Hegemann, Superior of St. Regis, East St. Louis. At dinner the following programme was rendered.

Song . . . . . Chorus
Reading of Decree . . . . . Rev. Father Provincial
Poem . . . . . Mr. Dowd
"Ad A. R. P. Generalem"
College Song . . . . . Chorus
Our Collegium Maximum . . Father D. J. Foulkes
Carmen Gratulatorium . . . Father Breyman
Congratulations . . . . . Father Magevney
Response . . . . . Rev. Father Rector

Before reading the Decree, Rev. Father Provincial in an eloquent address urged the members of the Community to be ever mindful of the two great principles which rule the life of the true Jesuit student, fervor in the spiritual life and unceasing devotion to study. While all were deeply interested in the progress of the University in educational work, and while all were anxious and willing to further this progress in every possible manner, it was well to remember that the University's influence in the personal, spiritual lives of its students, in reality its greatest and most important work, could not be secured unless the members of the Community were Jesuits in deed and not in name only. It was with peculiar fitness, he thought, that the Decree should be promulgated on the Feast of the Holy Family; and he hoped that all would recall and strive to put in pratice those virtues which would make the life of our large Community, a pure picture of the holy life at Nazareth.

As it may be of interest to the readers of the LETTERS, the Decree is here subjoined.

Romæ, 20 Dec., 1910.

Reverende in Xto. Pater,
P. Xti.

Cum Collegium sive Universitas S. Ludovici cæteris paribus, ut habet Congregatio VI, decreto 25, n. 2, Collegium sit antiquius et ratione habita personarum, redituum et functionum, reliqua Collegia superet, ad tramites laudati Decreti 25 Congregationis VI atque ex voto RV^ac^ suorumque Consultorum, ad tollendas omnes difficultates et dubitationes, authentice declaro Collegium sive Universitatem S. Ludovici fuisse et esse et fore Collegium Maximum Provinciæ Missourianæ.

Qua occasione tum Universitati S. Ludovici tum omnibus ac singulis incolis ejus, Societatis nostræ filiis mihi carissimis, optima quæque in Domino auguror, atque imprimis exopto, ut Universitas S. Ludovici non solum nominetur Collegium Maximum Provinciæ Mis-

sourianæ, sed etiam sit et habeatur Collegium quoddam primarium Americæ Septentrionalis, imo universæ Societatis, verum Studium generale, ad quod ex multis Statibus confluant optimi scholares, præclara Universitas omnium facultum, in qua magis magisque vivant, floreant crescant, fides catholica, virtutes christianæ, scientiæ sacræ et profanæ. Quæ insignia dona, ut Deus Universitati S. Ludovici concedat, enixis precibus imploremus, omnibus vero sociis Provinciæ Missourianæ atque speciatim Patribus et Fratribus Collegii S. Ludovici ex animo meam paternam impertio benedictionem.

Commendo me SS. SS. R^ae. V^ae. Servus in Xto,
R. P. Rud. Meyer. Franciscus Xav. Wernz,
Præp. Prov. Missour. Præp. Gen. Soc. Jes.

In a very happy speech of congratulation in the name of the visiting Rectors, Father Eugene Magevney, an alumnus of the University, recounted briefly the great work of the University throughout the Middle West. Over seventy years ago, when St. Louis was little more than a village at the outposts of American civilization, and when educational facilities were meagre indeed, St. Louis University had not only opened primary and secondary schools, but had founded Faculties in Law and Medicine whose Professors were not unknown even in Europe. More than this, she had conducted these professional schools with signal success, and had parted with them only when forced by adverse circumstances which no human wisdom could have foreseen or human energy have surmounted. Under her guidance, nine Colleges of the Society had been founded in the Middle West; and now renewing her youth, the University had re-opened her professional schools. The whole Province gladly acknowledged the debt it would ever owe to St. Louis University, and rejoiced with her in the honor which the Society had conferred upon her.

Rev. Father Rector in a brief response thanked the visiting Rectors. Not the University alone, but the whole Province had been honored. While the distinction which had come to the University was a seal of approval set upon its labors of the past, it might likewise serve to exhort all never to fall away from the Society's high educational ideals. Union and fraternal charity, the family spirit, had always characterized the Missouri Province; and he trusted that in this spirit the University would be enabled to continue its work for God and the Church with never-failing activity.

The celebration was concluded in the evening with Solemn Benediction at which the Rev. Rectors of Loyola, and St. Ignatius assisted the Rev. Rector of the new Collegium Maximum.

So closed a day which will be long remembered at St. Louis University. Many of Ours now laboring throughout the world were at one time students in her halls. Doubtless in their name as well as for the members of the Missouri Province Father Foulkes spoke the concluding words of his address.

"Here on the banks of this mighty river stands our University: its watchword that of Louis of France: 'To the front'; and like him wielding her cruciform battle-axe in the cause of Christ. Shoulder to shoulder her annointed Priests, her Scholastics and her heroes of the hidden life, march as one man, proud of their colors, Jesuits to the core. O, may our venerable Alma Mater ever continue on her prosperous journey! Her future may at times wear a dark, a frowning aspect: but over the waters are borne the words of the Master, Peace! be still! And once more as in the distant past, the angry billows will roll at His feet, crouching in submission. Prospere procedas! Christ's blessing hovers over you as you fulfil His parting injunction: Go, teach all nations. Vivas! Floreas! Crescas! Ad multos et felicissimos annos!"

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

Before the Maryland colonists took up their abode in St. Mary's City, they sailed up the Potomac River in quest of a fine site for their town. After this long voyage from Europe they landed in Maryland first on St. Clement's, now called Blackinstone Island. Here the first mass was said on the first day of the new year, which in those times fell on the 25th of March. The year was 1634. The pleasure of landing was great indeed, but it was marred by an accident that chilled the heart and rent the air with shrieks, and then there was a titter of laughter. The washerwomen got into a skiff, lost their balance and went head foremost into the water; after scrambling, however, they found solid footing on the beach beneath, but Father White's linen had floated away. The loss of his linen may have been the

occasion of his not having been chosen a member of the embassy a few days after to the great Emperor of the Piscattaways. These Indians lived opposite Mount Vernon, the home and the burial place of the immortal George Washington. The Governor took with him Captain Fleet, Father Altham and some other notables, whilst he left Father White on the island to watch the fort and repair his loss. The "Dove," not the little motor boat that used to hover around St. Inigo's Villa, but the Dove that accompanied the Ark across the stormy Atlantic, was polished up and decked out in finest array; so were the men; they appeared in their broad brimmed hats with a big feather stuck on the side, with white frills around neck and wrist and bosom, a short sword on the hip and high top boots on the feet. This is the way they are represented on canvas and in marble. Now while the ship sailed up the Potomac, and passed by River Springs and Bushwood, Cobb Neck, Chapel Point and Blossom Point, and then by Indian Head and Glymont, the Indians came forth from their hiding places to stare at the pageant, to shout and shriek and then to scamper off into the woods. After a short run and a little manœuvering around the big bend in the Potomac, the Dove finally hove to in Piscattaway Creek. The emperor with his 500 braves stood his ground and showed fight. The Colonists soothed his mighty anger by their gentle address, by their signs and gesticulations of friendship, and by the beads and trinkets they held up before the wondering eyes of the savages. Now they were friends; the military men explained their visit of peace; Father Altham his mission of civilization, and Captain Fleet his desire of trading with them and giving them always the best of the bargain. Father Altham enjoyed a most delightful conversation with the emperor in the sign language on spiritual matters, and although this, the first Catechism class in Charles County, did not prove a great success, yet the willing ear his majesty gave to the explanation of truths he did not understand and his hearty "au revoir" at the Father's departure, were a pledge of great results in the future. Some years after Father White opened this mission and evangelized the Port Tobacco Indians, the Pomonkeys, the Piscattaways, the Analostans and Swamp-poodlers. These last dwelt on the Tiber about four miles below Georgetown; their name was not originally Swamp-poodlers, as it is not sufficiently poetic for an

Indian name. Good Father White never dreamed that this end of his mission would in less than two hundred years after his death develop into a large Jesuit College and Church. The swamps and morasses have disappeared, together with the juvenile sport of shooting snipe and angling for bull-frogs. The beautiful Tiber has been converted into an ignoble sewer, and there now stand Gonzaga College and St. Aloysius' Church in the City of Washington.

During his stay among the Indians Father White conceived the idea of building a residence at Port Tobacco, as it was more central and more protected than Piscattaway against the warlike Susquehannahs and Senecas of the North. That was in 1642. In 1645, the year of Ingle's raid, one of the captain's men assisted in the pillage of Father Copley's house at Portoback, as it is stated in the suit of Cornwaleys against Ingle.

In 1649, David O'Dougherty was sued by our old overseer, Wm. Lewis, for not having paid his farm rent. David begged the Court to relieve him from the necessity of having to pay again, at least that part of the debt which he had already paid to Father Copley. The jury decided that the request was entirely reasonable, but ordered him to pay the rest of the tobacco and corn at Portoback, and if Lewis wanted it down at St. Mary's, he could fetch it himself. This shows that the land at Port Tobacco was under cultivation at this early period.

The name of O'Dougherty reminds me of an anecdote of three Irishmen who had settled in St. Mary's in 1641. The Court Records state that Bryan Kelley, Balthasar Codd and Cornelius O'Sullivant being indebted to various persons in diverse quantities of tobacco, "were as fugitives feloniously runn out of the province with intent never to return" and went to the New Netherlands. The Governor of Maryland sent a report of their debt to the Govenor of New Amsterdam, requesting him to collect. I have not seen anywhere the answer of William Kieft, but I suppose that after he had looked at the report, he turned to the southward and wiggle waggled his fingers in the air whilst muttering some untranslatable euphemisms between his teeth. By this action of the Dutch Governor, Father Copley lost some 400 lbs. of tobacco.

In 1649, Father Copley assigned 4000 acres of land to Thomas Matthews, to hold in trust for the Jesuits: 3500 acres lie on the West side of Port Tobacco Creek, and form a peninsula called Cedar Point Neck; the other

500 acres lie on the East side of the Creek, and this part is called St. Thomas: the whole constitutes St. Thomas' Manor, and is sometimes written "St. Thomas, his manor," I have not been able to trace the origin of the name. Mr. Matthew's name was Thomas, Father Copley's name was also Thomas, and Father White sometimes, went by the name of Thomas. Thus in writing to Lord Baltimore, Father White signed his name Thomas White; and in a marriage certificate of 1639 Mr. Thomas White is said to have married John Hollis to Restituta Tue. The last name having been probably robbed of its Irish character by a mispelling. Anyhow Mr. Matthews received the patent for St. Thomas' Manor in 1649. Port Tobacco Creek was therein called St. Thomas' Creek, but ever since has kept its first name; the Southern boundary was called Ware Creek. It is now known as the ravine back of the Priest's House. The Northern boundary was at St. Matthew's Creek; it has no name at all now. Along Port Tobacco Creek the line is about one mile and a quarter long, and inland the line runs back for about three quarters of a mile, nearly up to the large stone on the Chapel road. In 1662, when the difficulties between Lord Baltimore and the Jesuits had been settled, Mr. Matthews conveyed St. Thomas' Manor to Father Henry Warren. But then another difficulty arose. The surveyors originally started the North line at the mouth of St. Matthew's Creek and ran it directly East along the Creek to the head of the same; they did not notice that St. Matthew's Creek after going directly East suddenly swerved to the South, whereas only a small branch of the same continued directly to the East: consequently a man by the name of Goodrich took up all the land between St. Matthew's Creek and its branch, and built his house on it and claimed it as his own. If Goodrich's claim had been valid St. Thomas' would not now possess the pleasant Hill farm, tenanted by Mr. Jarboe. A jury, however, having decided in favor of Father Warren's claim, the patent was finally issued in his name on the 2nd of February, 1670. Since that time some 490 more acres have been added to St. Thomas' by diverse purchases. The additions consist of a part of Caussin Manor, the land South of Ware Creek, and several other parcels called Splittfield, Piercefield, Hazard, Pye's Chance, Mankin's Adventure, the Risque, the Range, and Beverly. Most of these names tell their own story. The last name, Beverly, was given to sixty-five acres of land by

Father Attwood, in honor of his native town in Yorkshire. Beverly is a narrow strip of land at the foot of Gilpin's Hill with a small stream running through its length; it is chiefly inhabited by rabbits and squirrels, but ofttimes foxes and minks slink into it to digest their ill-gotten goods from the farmers' hen-coops. All these names have long since been merged into "The Woods," except Pye's Chance, which lies on the opposite side of the main road.

The name of Port Tobacco is a corruption of the old Indian Portobago or Portoback, and had no reference either to a Port or to Tobacco. The whole valley was called Port Tobacco, and St. Thomas', although about three miles from the village and county seat, was in Port Tobacco. In 1668, it was made a port of lading and unlading, but the place for doing this was at the mouth of Port Tobacco Creek. In the same way, the Council of the Colony designated a town to be laid out on Port Tobacco Creek near its mouth, and a little later it specified the place more distinctly as "near the mouth of Port Tobacco Creek on the East side on the church land." But this town always remained on paper; it never grew on the church land.

The first residence of the Fathers was down on the Creek between Deep Point and Fort Point—at the end of the road that goes through Jarboe's farm. Fort Point is commonly called Fourth Point, but erroneously, as there are only three Points on the Manor. It was probably called Fort Point because David O'Dougherty or some other tenant had a log hut there surrounded by palisades to protect himself and his chickens from the Indians, who at that time still prowled about the valley. There is nothing left of the old residence except a few bricks scattered about in the field, the bluff on which the house stood, and a spring of cool sparkling water, with an old tomato can; the last, however, is a relic of a more modern invention. Besides, there is a bottomless keg in the spring, which reminds one of the New England distillery, that the Yankees used to peddle up and down the Potomac as a panacea against malaria, tertians and quartans, and all kinds of bilious fevers. This cure-all was made out of molasses.

In 1740 the Fathers built a fine manor house of brick on top of the hill and a small chapel attached to the house. The present sacristy between the residence and the church is a part of that chapel. The church was built in 1798. The Fathers also erected a warehouse, a

store and other buildings at Chapel Point. Upon making inquiries about the origin of the name of Chapel Point, an old negro of about eighty years of age told me he had seen the chapel at the Point and had been in it—and the Point got the name from the chapel which stood on it. After more inquiries I found out that the old man was raised in Virginia, sold at Cobb Neck, and brought to St. Thomas' after the war. From his testimony I conjectured that he had probably mistaken the store for the chapel. This confusion of impressions happens often enough when certain people stay too long in the store. An old lady of as many summers as the negro's winters, and moreover a descendant of the Brents and Neales, the same who as early as 1641 had moved to the "Doags," as Lord Baltimore called the neighborhood opposite St. Thomas, affirmed that she had never even heard from parent or grandparent that there ever had been a chapel on the Point; she added that the black people were so courteous that they would always answer what they thought would please you. This any one can learn by experience in travelling. Ask a colored man how far it is to such or such a place, his answer will be "just a mile or two," and after having gone three or four, you will find out it is "just a mile or two more" and your poor horse is made to feel the sting of your rising temper.

There is an old time rumor around St. Thomas' that the Fathers had caves and tunnels about the house for hiding places, but as often happens in regard to such reports, no amount of investigation can throw light upon those dark underground passages.

By good luck one day, I broached the subject to a smart black servant of the house; he knew all about the tunnels and would show them to me. He took me down into the coal cellar under the church and pointed out some brick work three spans wide and seven high. "There," he said, "was the opening to the tunnel that ran under the cemetery to the bottom of the hill, it is now all bricked up." If that is the tunnel, said I to myself, there must have been pigmies and elves at St. Thomas' in those days to dig it, as there is scarcely room enough for a dachshund to get in and turn around; and what good would it be to a Father to try to crawl in, as he could not get in farther than his shoulders, although he kicked with all his might to squeeze in the rest of his body; and if perchance he succeded he would stay there forever, unless someone pulled him out by his feet with

block and tackle. Now if anyone looks around in that cellar, which was excavated for a furnace about the year 1890, he will find it full of brick supports for the church floor above, and probably the opening to the tunnel was a brick pillar like the rest which had been cut down to within seven spans from the bottom in order to give free space above.

There are two old Fathers who believe in the tunnels. One of them gives this evidence. One day a negro grave-digger in digging a grave noticed that the sound become more and more hollow the deeper he dug. At first he felt a strange feeling coming over him, but upon the Father's telling him of the tunnel underneath, the strange feeling was changed into a cold shiver, and out he sprang with one bound, to the other side of the graveyard. Thus he was saved. This is called the hollow sound theory.

The other Father gives this evidence. One day the owner of a grave complained that his grave was constantly falling in, although he had heaped it up several times. Now where would the dirt go to except into the tunnel underneath? The Father of course knew that, as he had heard about the tunnels, and even thought that the coffin had disappeared in the tunnel, but he was careful not to tell this to the complainant, and dismissed him with the usual comfort given in similar predicaments. There is however another proof. When the same Father, in 1891, changed the cook-house cellar into a potato cellar, loads and loads of dirt were thrown in to level it for the concrete. This kind of filling up, however, began to empty his pockets, and so he wanted to find out where his money went to. The negroes showed him a cave-like hole at the bottom of the new potato cellar. It was the tunnel, but unfortunately his Reverence did not go down to look into it, and this oversight diminishes somewhat the force of his argument. This may be called the falling-in theory. By uniting these two theories, and especially if you take into consideration, that the hole in the potato cellar, the brick pillar under the church and the grave that always fell in, are in a straight line, there is a plausible reason why the tunnel at St. Thomas' should exist. In fact certain European governments would stake their honor on arguments less cogent that the Jesuits lived in underground passages. Now comes the question: But why did the Fathers excavate these tunnels? There are two theories. Catholics suffered a great deal from the Prot-

estant persecution in Maryland, especially between 1753 and 1758, and the Jesuits were hunted down like wild beasts. Did they not put Father Beadnall on trial for saying mass? Did they not throw Father Molyneux into jail for having made his Visitation to Conewago and Lancaster? Did they not force Father Wappeler out of the country for preaching at Frederick? The tunnel then was the only way by which they could save their lives when pursued. The fact, however, is, that the persecuters in Maryland did not thirst after the blood of the Jesuits as they did in England, they merely hungered after their money and possessions, they did not desire to drive them into tunnels, but out of the country. The main argument against this theory is, that the greater part of the tunnel, except the cave in the potato cellar, would not have been large enough for a man, even if he were as thin as a fence rail, to crawl in or out. The other theory is the pirate theory. Pirates used to come up the Potomac, and of course they would visit the Church and Residence of the Fathers up on the hill. On the other hand the Fathers did not like such visitors, and to have timely warning of their approach the Fathers kept a constant watch on the back porch of the residence, scanning the river for twenty miles down. So strong has the habit of sitting on that porch become, and of scanning the river, that as soon as any Jesuit old or young, priest, scholastic or brother is sent to St. Thomas', he takes up his post there immediately as if by instinct. When then the watchman shouted out "pirates" all the inmates of the house would send about, gather up everything valuable and run off to the cook house cellar and hide themselves in the tunnel there, for the rest of the tunnel under the residence and the church, beneath the graveyard and down the hill was only a blow hole for fresh air. It must be remembered that this fresh air ventilator did not go under the graves in those days, as the Brother who removed the bodies from Chapel Point to the present graveyard is still alive at Woodstock. This pirate theory does not seem to hold water, first, because the fresh air hole, being at least 500 feet long and mostly on a level, could not have furnished enough of fresh air, unless you built a fire at the lower end, to create a draft, but then the Fathers would have been smoked out at the upper end; secondly, all the thrilling pirate stories of Captain Kidd, Captain Morgan and the like antedate the building of St. Thomas' on the hill; thirdly, the only pirates of

later days, that infested the Potomac, were the oyster pirates who never hurt anyone that did not disturb them in dredging his oyster-beds, or in taking his fencerails for firewood; lastly, Father George Hunter, who lived till the suppression of the Society, and some years after and a great many before, and who wrote about the persecution and answered the objections of the persecutors, never mentions any tunnels;—and last of all, the very persecutors, whose testimonies we have in print, and who with eagle eye pried into every nook and corner, and with a terrier's nose went smelling at every crack and crevice on the premises, never even suspected any underground passage or tunnel.

Notwithstanding all that has been said either for or against the tunnels, it is an indubitable fact that there is a real tunnel at St. Thomas', and people pass through it every day. It is about seven feet high, five feet wide, and fifteen feet long, it was made for the servants to pass from the yard into the kitchen, which is in the basement. I presume that this tunnel gave rise to all the negro traditions of underground passages, caves and hiding places of the Jesuits at St. Thomas'.

The beauty of St. Thomas' surpasses all description. A few years ago, some tourists from the North visited our old home at Conewago, for they had heard many reports of the old mother church of that part of Pennsylvaina, of ghosts and of mysterious knockings and nocturnal rappings. They just stood there—and looked, for their tongues were tied whilst their eyes were tense with admiration. After quite a while, one of them succeeded in thinking, and he blurted out "By Gosh;" the spell was broken, and they never stopped praising the old Jesuits for having the knack to pick out the finest, the prettiest, the most beautiful, the most charming, the most enchanting and the most entrancing places for their churches. This is true even to this day, provided the Arca is not empty, or our friends do not beguile us into taking property off their hands.

Now St. Thomas' produces a more potent spell on you than Conewago with all its beauty; so powerful is it that those of Ours who are sent there to the sanitarium, in a short time become sleek of body and rosy of cheek by simply sitting still on the sun-lit porch and looking all the day at the scenes and sights of nature. Our old master in rhetoric used to tell us, it was very easy to describe anything,—first, look at it, write down what you see, hear and smell, and then put a little

idealism into the composition, just as you drop a pinch of salt in the soup to make it tasty. I will just jot down the items, and each one can put in as much of the salt as pleases his taste.

The manor house, church, belfry high on hill,
And near by cottages, huts and a mill.
The windmill whirrs when a gale doth blow;
When there's no gale, a jack makes windmill go.
Old ten'ments far and near on hill tops lie,
In vallies beneath waving corn, wheat and rye.
Sheep, cattle, horses in the meadows graze,
While negroes goad their mules through rows of maize.
Geese, chickens, ducks, colts, kids and calves abound,
And Georgetown's Angora billy roams around.
Ah, hear the crash and see the flash of horn;
The ram is stunned, the bull retreats in scorn.
Poor billy whom his nature trained to fight,
Now rubs his head to feel that it's all right.
The wagons creak beneath the loads of hay,
Through want of grease they stick in th' muddy clay.
The garden's all abloom: birds, hornets, bees,
Rose-trellis, vineyard, pear and apple trees.
The Sailor trims his sail to catch the breeze,
The motor-man his boat to cut the seas.
The angler sits on th' dock and smokes his pipe,
The hunter pops his gun to hit the snipe.
In far Potomac steamers puff and smoke,
While they their noses through the billows poke.
White Dreadnoughts pass by, fit with foe to cope,
From th' porch you see them with the telescope.
Such varied scenes the sick man's fancy fill,
While milk and eggs the lungs' baccilli kill.

NEWTOWN.

Newtown lies in the Potomac between two bays, namely, Bretton's Bay and St. Clement's Bay. At the mouth of the latter bay, lies St. Clement's Island where Father White lost his linen, when the washerwomen were tumbled out of the skiff. While watching the fort, his eyes must have often wandered across to the land we now call Newtown. There is no town there,

nor ever was in the memory of man. The whole district from Herring Creek to St. Catharine's Creek was called St. Clement's or Newtown Hundred, and this district was so called probably to distinguish it from the old town at St. Mary's. At present the name is restricted to our Estate, which is called Newtown Neck—but even thus we have not yet found Newtown. The original meaning of town was a fence, then a fenced-in place, and then a collection of houses: a dwelling house, a meat house, a chicken house, stables and barns. These houses, clustered around the old residence of the Fathers, is Newtown. This is confirmed by Father Walton's account books of St. Inigo's in 1780. He built a tobacco house in "Town" as he called it, thereby meaning the quarter where the slaves lived. The Italian Fathers who served in the mission loved to call it "Neapolis," although there is no similarity between Newtown and Naples except the sea-water in the beautiful bay of Naples and in the pretty cove near the residence of "Neapolis," yet the name and the impressions of the cove made them enjoy the visions of their beloved home in Italy in their dreams after the hardships of the day.

Sometime before 1668, William Bretton of Little Bretton with the hearty good liking of his dearly beloved wife Temperance deeded one and a half acres of land to the Roman Catholic inhabitants for a chapel and a church yard, said land lying an a dividend of land called Brettons' Outlet near the head of St. William's Creek and near unto the narrowest part of the Freehold of Little Bretton, commonly called the Straits. There was, it is said, a little frame chapel on this triangle of ground dedicated to St. Ignatius, but it has long since been replaced by another small frame chapel near the residence and put under the patronage of St. Francis Xavier (also written in one of the later account books St. Exeverius). This little piece of ground, as well as I can judge, was never given to Mr. Bretton nor to the Jesuits, as it seems to lie without the bounderies, which in the deeds consist of only two lines. If the little cemetery was included in the deeds, then the second boundary line ought to begin at the end of the cemetery and take about three perches of our neighbor's field all along to St. Clement's Bay, as there are only two lines mentioned in the deeds, namely, from Bretton's Bay to

the head of St. William's Creek and thence across the woods to St. Clement's Bay: still it seems that the head of St. William's Creek is at the mud-puddle in the road a little further down, which the road supervisors have overlooked since the beginning of the county. When we bought the Neck, the Fathers added two and a quarter acres to this little parcel of ground for a graveyard, and when in the course of 200 years and more, the place had been filled with graves, trees, briars, brambles and bushes, the Procurator of the Province, in 1900, restored the little triangle to the Catholic inhabitants of Newtown and St. Clement's Bay, provided the pastor changed this viridarium of nature into a decent looking cemetery. Things however do move slowly in St. Mary's county. In 1668, Mr. Bretton sold Little Bretton and the Outlet to Father Henry Warren for 40,000 lbs., of tobacco. Originally there were 850 acres of land at Newtown, but at present there are only 700 left, the balance having drifted off into the Potomac. This is indeed a great loss of the best land; in all probability the original survey was made by an amateur who was still practising exercises in Latitudes and Longitudes, for we lost only seventeen acres since the survey, which was taken about 170 years ago, whereas in the hundred years before, the loss would have amounted to 123 acres, which "credat Judæus." The Potomac is indeed a voracious river, but would scarcely have changed its appetite for the best of food to a lenten regime in the last century and a half.

People say that Mr. Bretton squandered the 40,000 lbs. of tobacco with the rest of his possessions, and became so poor that his daughters wandered about the neighborhood as beggars, and thus we have also a Beggar's Neck in our parish. A lot on this Neck has been loaned to the county for the public school of Newtown Neck, Bretton's Neck, Beggar's Neck and a whole lot of other Necks. It is worthy of notice that the pastor is the most scccessful beggar down there at present.

The old residence is an imposing brick-house, situated at the narrowest part of the Freehold, commonly called the straits, between the two bays. It is verily a beacon to the mariners entering into either bay from the Potomac, and a long time before the light house was built on St. Clement's Island, the midnight lamp of the Jesuits served the seafarer as a welcome guide to the harbor of safety, and even to this day the pilots steer their course by angles and distances with the old red

mansion. This dwelling of brick is two stories high, has four rooms on each floor below and above, another floor under the roof with three rooms; the ground floor is about four feet above the ground, the basement or cellar three feet beneath it, and the gable end, when measured by the eye, stands close to forty feet nearer the heavens. Two massive chimneys on each side of the house project beyond the roof and give strength and solidity to the walls into which they are built. In former days, before cook stoves came into use, they also served to convey the savory odor of roast beef, veal and mutton from the kitchen below to the skies above. As evidence of this, an old inhabitant showed me the hearth in the basement, in which the cook could turn a barbecue on the spit, roast a half score of turkies before the blaze, or smoke a dozen of corn-fed hams on the pegs without. The floor of the dining room is of singular construction; instead of being joined by tongue and groove, the boards are bound together by dowels, or wooden pins of oak like a table-board, but after so many years of wear and tear the thick-headed nails and the tough dowel pins have become quite bright and prominent.

The Superiors of the Mission lived here from about 1668, till Captain Coode's rebellion and some years after, when about 1717, Father William Hunter moved to St. Thomas'. The Fathers also established a school at Newtown for the higher education of the youth of Maryland. That was in 1677. In 1681 they sent two of their graduates to St. Omers, in Flanders, to complete their college course. The boys were taught by the two missionary Fathers, when they could spare the time, and by a Scholastic, named Hothersoll, the only one that ever came to the mission. The school was discontinued about 1792, when the Protestants came into power. A great deal has been written about this school, although very little is known of it, because the old Fathers were very modest in speaking of things that they could not say much about. It was probably conducted on the same lines and with as much eclat as our Bohemia Academy, or our Conewago College, in later times. No doubt the Fathers worked hard and sweated much both as missioners and teachers, and they cannot be sufficiently praised for their zeal and devotion, but after all the school could not have been a great success when judged by our modern schedules.

It has been said that there was a little chapel on the acre and half of ground presented to the inhabitants of Newtown and St. Clement's Bay before we purchased the Freehold. Of this, however, I have my doubts as I could not find the least trace of its existence, not even a brick. The present chapel is near the residence. The body of the church is built of plank, commonly called boards, and is about 45 feet long, 30 wide and 10 high from the ground to the eaves of the roof with rather a long, low pitch. In the front of the church, there is an addition of brick, in the shape of a half octagon, two stories high, the roof of which meets the ridge of the old church in the half section of a prism; back of the apex there is a small steeple with a bell. Father Ashby built this addition to the church in 1767, in order to provide it with a vestibule beneath and choir loft above, and he called it by the simple name of the "Quire." The choir-loft has been built on the same level as the galleries on each side of the church, the former was reserved for the harmonium and the singers, the latter for the negroes, and the pews below for the whites. Father Ashby at the same time had the side walls plastered, the ceiling under the galleries, and the dome of the sanctuary. About forty years ago, the church received a new floor, new plaster, new sills, girders and joists; and new posts were put under the galleries to keep the black worshippers above from falling upon the heads of their white masters below; at the same time the stairs to the choir loft were transferred from the outside of the building into the vestibule to keep them out of the rain.

In 1816, Father Edelen built the Confessional in the rear of the church of the same octagonal shape as the Choir, but much longer. In this place there are three rooms, one at the entrance, a similar one on the opposite side, which is the confessional, and a larger one back of these, which is the sacristy. Everything is so arranged that the people, who on a cold and rainy day came from a distance, could enter the first room to shake off the wet and mud, dashed on them by racing steed or driving rain, and go into the sacristy and stand around the stove to warm their hearts near the fire of wood, in order to kindle in their souls the flame of charity, and then kneel down in the confessional to wash away the stains of sin with the tears of contrition,

and finally to prostrate themselves in the church to strengthen their weakness with the bread of angels, to seek comfort and consolation in sorrow, to pray for courage and fortitude in tribulation and to pour out their hearts in thanksgiving and adoration.

The bricks in the Choir and Confessional have been burnt so lightly that they are now falling out by halves, and I fear that if the earth beneath Newtown made a sudden lurch ever so small, both additions would lie in a heap; wherefore one of the pastors in order to give solidity and stability to the bricks, had them painted in yellow, a color pleasing to the eye withal, but unable to prevent their final fall.

Since the middle of the 18th century, when several parishes were separated from the church, but especially since the removal of the Fathers from Newtown to Leonardtown in 1876, the old church has decreased considerably in the number of parishioners as also in the splendor of church services. The priest visits the place every second Sunday, reads out his well considered announcements, and preaches with fiery eloquence, and the pews are, except on grand occasions, only half filled, the galleries half empty, the choir is deserted, the harmonium silent, and the poor church mouse nibbles away at the leather of the bellows. The bell too, which in olden days made the Angelus reecho o'er both bays from shore to shore, has nigh ceased its cheerful sound and hangs almost mute in the little steeple, except to ring for mass in mournful notes, but faith and devotion and love of God are as humble and fervent as of yore. The early missioners lie beneath the sod in the shadow of the church; their graves are forgot, not their deeds; no human hand has chiselled their names in marble stone, but the angels have writ their works on the everlasting scroll of life. Some years ago the good pastor set up a new cross to their memory, and there it stands over the dead, a silent preacher unto the living of poverty, humility and contempt of fame.

In speaking about the school another question of Maryland antiquities presents itself for our consideration. It is evident to everyone who looks at the residence from the road side that at sometime in the back centuries some great building operations had taken place. As the Superiors in those times did not bother with keeping Diaries, and as the Account Books were kept merely as memoranda to be thrown into the cellar or flung into the garret, we can only rely for informa-

tion in regard to dates, on the appearances of the brick and mortar of the house, as Archæologists do to decipher the ages of Babylon and Nineveh. Now looking at the house you see a line of different brickwork extending from the middle of the second story to the chimney; you also notice the holes that had been put in the wall for the support of the scaffolding. From this every one will conclude—a tradition to the same purport assisting him—that a half story had been added to the original plan of the residence, although no marks are apparent on the other three sides of the house. But people conclude from what they see, and not from what they do not see, or do not consider, and I suppose the tradition ought to stand, namely that a half story had been really added. Some say that the work was done for the school in 1677, others say it was done by Father Edelen for quite another lot of boys.

The Fathers of 1677 left us no account of the matter, but Father Edelen and his successors left us a day book and a ledger, all under one cover, indeed, but not under any one particular arrangement, nor subject to one flow of ideas. By turning over this leaf and that, by comparing the back of the book with the front, and picking out an item here and another there, I succeeded in constructing a bill of payments, which goes to show that the good Father, in 1816, made such costly improvements on the dwelling house, that I must conclude that he added the half story to the house.

Cash paid for harvest whiskey, sugar, tea, coffee, and for plank nails, and for the repairs of the Newtown dwelling house .	$232.64
Cash paid Negro Peter bricklayer for work on dwelling house	30.88
Cash paid for shingles, plank, glass, in the repair of dwelling house, and groceries .	152.12
Cash paid for more shingles and plank . . .	164.00
Cash paid the carpenter, for work on dwelling house	143.00
Cash for the hire of Negro Nick, carpenter .	100.00
Cash for brickwork done on dwelling house	95.00
Cash for 45¾ days work on dwelling house	45.75
Cash for 3 mos. labor on the dwelling house	54.00

And thus with the exercise of patience, and a brown study to satisfy curiosity, one can pick out many other such items for raising the roof.

The Fathers seem to have had always great trouble with their cooks in olden times, as at present. Men in

those days, no more than in our own, neither inherited, nor learned the art of cooking, nor the art of house-cleaning and of bed-making. A chef is not made for a country kitchen; he is too high priced: nor will he sweep out a room, or make the bed, or carry out the slops; that is too degrading to his fine art. An old Mammy was about the only good cook that could be got, and she was employed. But the Provincials in England used to send orders to Maryland to put the maid-servants out of the house. Probably, if they had come to the mission on a visitation and gone a day or two without a dinner, especially after a hard day's work in the church and another day's jogging in the saddle through the woods and in the mud, or if after being frozen stiff and tired out they had been obliged to build a fire, they might have been less insistent. As there were no brothers for the kitchen, as the men-servants could not cook or were too inattentive, as there was no money for a chef and as no maid-servants were allowed in the house, the only thing to do was either to starve or build a kitchen and a dining room near the house. The Fathers chose the second horn of the dilemma and thus saved their lives. The chicken-house at Newtown is a relic of such a kitchen.

For whom did Father Edelen make all those repairs in the residence in 1816? As he did not put that in his account book, it is hard to tell. The fact, however, is that the boys from Georgetown enjoyed their villa at Newtown in 1820.

The whole story is told in Father Edelen's account book.

1820. Aug. 3.	Came to Newtown 22 boys and two prefects and staid ten days Board	$81.60
	To the labor of Negro Charley for one month	10.00
	To 6 blankets taken off by the boys at $3 a piece	18.00

This bill of $109.60 was no doubt sent to Georgetown College, but the Procurator seems to have been beset by threats of suits and visions of jails, and as he did not fear Father Edelen, he pigeon-holed his bill. The following directions given by the Superior of the mission to the Procurator in 1822, seem to indicate signs of distress: "See that expenses at the College diminish;" "Economy is the only thing that will save us from ruin;"

"Let Novices drink water instead of beer, or go home;" "Tell Father Quickenborne the Novices must use their own clothing;" "Instead of getting fresh fish from Annapolis, let them get salt cod from Baltimore;" "It's a pity Father McElroy was not put in prison before he contracted such debts, or some one else." "Do not be afraid of being sued, Brother Fenwick (the buyer) alone can be sued." Consequently in 1823, the Father Edelen's bill "was laid before the board of Trustees of the Roman Catholic Clergy of Maryland, and they lopped off a part of the charges and reduced the amount to $72.27. The claim of $72.27 due Newtown Estate by Georgetown College was given up to the General Fund, which General Fund we call now-a-days the Arca.

Why so much was lopped off the charges is made clear from a letter by a Scholastic of Georgetown to Scholastics in Rome:—"On the feast of St. Ignatius after Vespers eight of us packed off to the vessel, accompanied by twenty-five or twenty-six students bound for Newtown—we were aground all night on Mason's Island—at the end of three days we landed at St. Inigoes, after leaving the Prefects and their crew at Newtown. In this place, so celebrated for its oysters, crabs, sharks, sea-nettles and bile, we spent our time pretty agreeably. Our stay was three weeks, that of the boys not quite two—they were obliged to retreat for fear of starving, as no provision was made beforehand." Probably the boys made off with the six blankets when they felt the pangs of hunger excessive. Newtown has always been famous for its mellow Bartletts and yellow Pipins, and it is hard to see how any boy will allow himself to be starved whilst he is in a pear or apple orchard. The following year the order came out that the boys must not roam over the farms, because they were too destructive.

Father Francis Neale, who had been Proc. Prov. for many years, gave this order when he became Provincial pro-tem, but soon after the order was rescinded, and again the Georgetown boys were allowed to roam about the farms, and whilst some would parade their wisdom before the negroes and some others would befuddle the brains of the benighted farmers, some others would slip into the orchards. The boys spent their vacations at Newtown until about sixty-three years ago.

After this digression we can go back again to more ancient times. In 1717, Father William Hunter took the pains to write out a schedule of all our possessions

at Newtown for their preservation against confiscation by the Protestants, and he had the kindness to put it into the Archives for our edification. It is a real pleasure to meet with any of his manuscripts. There are no hooks or crooks, no vignettes or devices, there is nothing Gothic about the formation of his letters to provoke the eye or strain the optic nerve—there is no idiosyncracy; all is plain, honest and straightforward like himself.

Here is the schedule. 1st. Church stuff and plate. 1 Ciborium, 2 chalices and patens, 2 small candlesticks and some little boxes, all of them silver, 1 brass Crucifix, 4 brass candlesticks, 6 vestments, stoles and maniples, 5 albs, 3 amices, 4 veils, 4 palls, 2 surplices, 3 corporalls, altar cloths, several purificators and towels, 1 communion cloath, 3 printed pictures in frames, mass book.

2nd. Negro servants 15.—4 men, Will, Jack, Kill, Peter. 4 women.—Mary, Teresa, Clare, Pegg. 4 boyes, Jack, Clemm, Tomm, James. 3 girles, Betty, Cate, Susan.

3rd. Household stuff and Furniture. Lower Rooms. 4 prints with frames, 1 striking clock, 3 alarms, 1 secretaire, 4 bedsteds, 5 leather chairs, 1 flagg chair, 4 wood chairs, 1 long table, 1 round table, 4 square tables, 1 falling table, 2 trunks, 1 case of bottles each 3 pints, 3 pair tongs, 3 fire shovels. Books of several sorts almost 500. Upper Rooms, Kitchen and Outhouses.—1 long table, 3 square tables, 3 bedsteds, 3 chests, 1 stool, 1 pair bellows, several cyder casques.

4th. Bedding.—8 feather beds, bolsters, pillows, 4 flock beds, bolsters, pillows.

Then there comes a list of Brass, Copper and Bell metall, a list of Iron, a list of Pewter and Tinn, etc.

The feather beds were for the two Fathers, the Scholastic and a Brother (two apiece, one beneath, the other above) who lived in the four rooms down stairs, where there were also 4 bedsteds, 4 prints in frames, 4 little square tables, one in each room, I suppose; but there were only 3 pair of tongs and 3 fire shovels; as the Brother was out all day he did not need a fire, and moreover it was bad to sleep with a fire in the room. The 4 flock beds were probably for the students upstairs, where there were also 3 bedsteds and 3 square tables; one table and one bedsted having probably disappeared as happened to the 8 blankets when the Georgetown boys left the place.

Among the Brass and Copper stuff is mentioned a "Still and Worm." Stills and Worms used to be found in the cellar of every large farm establishment, and the small farmers followed suit. These Worms were not fully exterminated until after the Civil War.

To close this article I will add the translation of a little personal note, the oldest we have in the Archives. I said a translation, for it required many hours of work to decipher it with a magnifying glass. It was evidently the first rough sketch of an epistle sent by Father Francis Pennington, who died at Newtown about 1697. The first lines only could be made out. It seems to be a request for pills.

"Honoured Sir. My H(umble) respects to yrselfe and yr Lady."

"These are to have from you some familiar pils. The reason of my request is an ague I have got lately by taking cold. I have had two cold fits but the latter being very slight argues it will not show long. I yesterday vomitted 4 times, so that my fancy is that if I had a little physik I should soon be well," and the rest.

And another little note, found in a book, date about 1701:

"Feb. 24. St. Matthias, Ap. Conformity to the Will of God, pray for Missioners and Bro. Joseph Del Vaux."

JOSEPH ZWINGE, S. J.

AT THE TOMB OF ST. FRANCIS XAVIER.

1554—1910.

On February 17, 1911, St. Francis Xavier's body, kept in the Vestry since the last day of the exposition, was replaced in its rich silver sarcophagus which the three key-keepers appointed by law closed and sealed for years to come—the Patriarch of Goa presiding. The following details[1] about the first exposition of this century and, despite rumors, we hope, not the last, will be of interest.

[1] Culled mainly from the Indian periodicals of the season and from Rev. L. Michel, S. J., *Vie de S. Francois Xavier*, Paris, 1908, demy 8o, X-592 pp.

A FEW HISTORIC DATA.

Towards the end of 1552, the Apostle of the East expired on the lonely shores of Sanchan[1] and his mortal frame was buried in quicklime by a few humble friends. On March 22, 1553, it was received and entombed again in Malacca and was finally removed in April, 1554, to Goa its resting place.

Three reasons have helped to spread the glory of our Saint all over the East: the preservation of his body, its periodic exposition and veneration, and chiefly the miracles operated in such numbers that one gave up keeping record of them.

Successive states of the body.—In November, 1614, on Father General Claudius Aquaviva asking for a relic of the Saint, the right arm was detached from the shoulder, the hand and forearm sent to Rome and the rest divided between the Jesuit Colleges of Malacca and Macao (1614), and the new province of Japan (1615). In 1635, Father M. Mastrilli,[2] miraculously cured by the Saint in 1633, and then on his way to Japan where martyrdom was very soon to crown his career, found the body in Goa "in supine position, the left hand on the chest, the face of slightly dark color, the features majestic, the eyes open; he looked as if alive; the flesh was tender and exhaled sweet odor."

After the canonisation of the Saint in 1622, the holy relic was exposed probably every year, on the day of his feast, as testified, for his own time (1675), by Dr. Freyer[3] who adds:—

"From the tops of the towers belonging to the Jesuits we beheld lamps at night striving to vie with the stars for number and lustre, which appeared gloriously on the water as we rowed down the river to our ship."

After the suppression of the Society, the shrine came into the power of the Portuguese Government. Already royal orders of 1755, and 1765, had enjoined that "in future the coffin should not be opened without the special assent of His Majesty and the keys of the coffin, three in number, should be kept by three officials, the Archbishop, the Governor and the Treasurer-General."

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(1) *Chinese* Sam-Chan, the three mountains.

(2) Cf. Nieremberg, S. J., *Vie du P. Marcel Mastrilli*, Dillingen, 1647.

(3) *Catholic Herald of India*, Vol. VIII, 1910, p. 753 b.

The first public exposition under these new conditions took place on the days of carnival, February 10–11, 1782. At a previous medical inspection the body was found dressed in sacerdotal vestments;[1] the head entire, with much hair; the face covered with skin but for a contusion on the right cheek bone;[2] had all the front teeth but one; had both ears; the legs were covered with skin; the toes had all their nails. M. Cicala, Lazarist, adds the following[3] from Goa, 1782:

"It is thought that for the last thirty years, there was no greater influx of pilgrims. The body of the Saint is *without the least corruption.* The skin and flesh, which are dried up, are united with the bones. The face is of *a beautiful white color.* With the exception of the right arm, which is in Rome, two toes of the right foot and the intestines, the body is entire. The feet are particularly well preserved."

After a lapse of seventy-seven years a new inspection was ordered by Don Pedro V, King of Portugal. We have an official report[4] with fifty-seven signatures, dated October 12, 1859, and rich in details:

"The cranium is, on the right side, covered with scalp still bearing scanty hair; the left side is entirely bald. The whole face is covered with dusky dry skin with an opening on the right side, communicating with the maxrillary fossa, apparently the contusion referred to in the report of January 1, 1782. Of the front teeth only one of the lower incisors is wanting. The left hand is entire and has all the nails. The abdominal walls are covered with dry skin somewhat dark in color similarly the feet, on which the prominence of the tendons is distinctly marked."

The body was said to be dried up and contracted, measuring only six spans and two inches, or four and a half feet, the most likely consequence, we believe, of *repeated losses of healthy, natural blood* in Malacca, at the amputation of 1616, and on later occasions.

It is said that during this exposition not less than 200,000 people were always found within the precincts of the otherwise deserted city, and the Portuguese Gov-

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(1) Brought *from Spain* by F. Mastrilli in 1635.

(2) From an accident at the burial in Malacca.

(3) *Journal Historique et Littéraire,* March 1, 1788.

(4) *Vie de S. Francois Xavier,* p. 511, 512.

ernment realized some profit by selling to the pilgrims 1700 ribbons, the length of the body of the Saint, and 8200 prints of his effigy. This exposition was remarkable for the number and greatness of the miracles operated, and was on that account prolonged to January 8th. An official "Letter on the Miracles" of December 3, 1860, gave a solemn judgment concerning the authenticity of eight miracles chosen from among the most prominent.

There is also an interesting letter of Mgr. A. Canoz, S. J., Vicar Apostolic of the Madura Mission, then Administrator of the two Bombay Vicariates. It is addressed to V. R. F. Beckx, December 10, 1859, and narrates the deep impression and ineffable consolations experienced by the holy bishop.[1] Here are some of his very expressions:—

"On reconnaît encore les traits de cette figure de heros, que trois siècles n'ont pu effacer. La peau qui couvre le visage est un peu basanée; la bouche entrouverte laisse apercevoir les dents; vous distinguez les lèvres, le nez, le tempes, etc. On dirait voir épars sur le crâne des cheveux grisâtres, comme incrustés dans le peau; la tête est un peu soulevú, appuyée sur un coussin . . ."

Of the exposition of 1878, we have a graphic account by a Missionary of Bengal, Rev. Father Jacques, S. J. in *Précis Historiques*, 1879, p. 732-737.

THE SOLEMN EXPOSITION OF 1890.

DEC. 3, 1890—JAN. 1, 1891.

An official full report was published on this occasion.[2] Over 171,000 faithful and non-christians came to venerate the holy relic; 2,095 Masses were said in the Bom Jesus; 56 miracles or signal favors are enumerated and described.

The *Indo-European Correspondence*, December 10, 1890, adds:—

"The condition of the sacred remains is little altered. But for a little more shrinking and drying up and a little discoloring of the skin, all the parts of the body are intact and show not the slightest sign of decomposition."

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[1] *Précis Historiques*, 1862, p. 561-565; or *Annales de la Propagation de la foi*, July 1860, p. 269.

[2] *Exposição do venerando corpo do glorioso Apostolo das Indias*, Viriato A. C. B. de Albuquerque, Nova Goa, 1891.

THE RECENT EXPOSITION.

NOV. 26—DEC. 28, 1910.

In the presence of the Governor-General and the Patriarch of the East Indies, the Chapter of the Cathedral and the civil and military authorities, the shrine was opened on Saturday, November 12, for examination by the Board of Health. The ceremony was very impressive and carried out with great respect. The doctors declared that the body was in a state fit to be exposed to the public.

Opening of the festivities. November 25th, St. Catherine's day, Patron Saint of Goa, 4th Centenary of the Conquest of Goa. Pontifical Mass in the Cathedral of St. Catherine, 10.30 A. M. to 12.30, before the members of the Municipality of the Ihlas.[1] November 26th, 8 A. M. opening of the Exposition before five prelates,[2] the new Governor-General of Goa, Dr. Conceiro, 400 priests and as many seminarists in the crowded church of Bom Jesus. About 100,000 pilgrims kissed the feet of the Saint that day.

Some topography and descriptions. Readers with tourist instincts and a liking for graphic and concrete details will not disdain the following notes from a correspondent to the *Madras Mail*:—

A passenger, leaving Madras by the N. W. Mail at 9.15 P. M., say, on Sunday, reaches Guntakal at 7.25 on Monday morning. Hubli is reached at 8.25 P. M. the same day, Portuguese territory is entered at Collem at about 8 A. M. on Tuesday. Marmagao[3] is reached at 11.30 A. M., and a walk across the station yard leads to the quay-wall of the magnificent harbor, where a steamer is in waiting. For Re. 1 first class, a pleasant passage to Panjim or New Goa by sea is secured. Landing there at about 3 o'clock on the main jetty, an hour after embarking, and after a few minutes' walk along the strand, lined with shops, hotels and restau-

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[1] The Republic was proclaimed at Goa six weeks earlier, Sunday, October 9th; but the people are intensely Catholic.

[2] H. E. the Apostolic Delegate and Bishops of India and Ceylon made their pilgrimage in the course of December.

[3] N. B. Here are the distances: Madras–Bombay, 794 miles; Bombay–Marmagao, 363 miles by rail. Marmagao–Panjim, 8 miles by sea. Penjim (New Goa) is on the island of Goa, the *Ihlas* and its municipal area (6 sq. m.) comprise the *Velha Cidade de Goa*, or Old Goa. Population of the island 54,500 and of total Portuguese India 475,000 (1900), of whom 263,000 are Catholics.

rants, to a smaller jetty near by, a steam launch receives you and for As. 5 first class conveys you up the river and deposits you comfortably at Old Goa at about 5 P. M., on Tuesday. A furlong from the landing jetty stands the church of St. Cajetan, an extensive and imposing edifice, built after the model of St. Peter's at Rome, and gorgeously embellished. Attached to the church is the extensive Monastery once occupied by an Order of Mendicant Friars. Near by is the Cathedral dedicated to St. Catherine, on whose feast day, the 25th of November, Goa came permanently into the possession of the Portuguese.

A stone's throw from the Cathedral, passing through a road lined with the best class of shops, theatres and cafés, one reaches the great church of Bom Jesus—a magnificent church with a stately three-storied building, once the professed house of the Jesuits, adjoining. There is a large open space in front of the church, the façade of which is wrought in dark granite. The body of St. Francis Xavier lies in state in this church. A jewelled casket containing the body of the Saint rests in a side chapel, on a superb mausoleum of jasper, crystal and colored marbles, with figures, shields and scrolls of the purest white Carrara and embossed bronze plates, depicting incidents in the life of the Saint, who was born in April, 1506, at Navarre (Spain) and died in December, 1552, at Sanchan (China). Four altars surround the monument, and the walls of the church are adorned with the most magnificent paintings.

The casket containing the body, apparelled in rich vestments studded with precious stones, occupies the centre of the sanctuary of the church, on a raised platform surmounted by a rich crimson velvet canopy on four carved pillars. The engraved silver plates covering both surfaces of the seven panes of glass on the sides of the casket, and the plates protecting the glass at the head and foot being removed, the body becomes clearly visible. The door at the foot of the casket is removed during the day and the shallow coffin containing the body is drawn out about 9 inches so as to admit of devotees kissing the exposed feet of the Saint.

A fuller description of the place contains the following details:—

Near the Professed House of the Society, built in 1586, stands the Bom Jesus Church with the chapel and shrine of St. Francis Xavier. It dates from 1596. The high altar is dedicated to the Infant Jesus, whence the

name Bom Jesus. A large statue of St. Ignatius in sacerdotal vestments, his eyes lifted to heaven, strikes the visitor and reminds him of the famous exclamation of the Saint: "How vile the earth when I look to heaven!" The chapel of St. Francis Xavier, on the Epistle side, is beautifully decorated by thirty-two paintings, representing so many different events in the life of the great apostle. The Mausoleum, an offering of the grand duke of Tuscany, is entirely of different colored marbles, relieved with many figures of angels. On the four sides of the second step is represented the hero of his age, here baptising, there preaching, now fleeing from the darts and arrows of the wild tribes of Moro, now at the moment of death.

Some remarkable cures. To give an idea of the proceedings let it be remembered that High Mass is celebrated daily on a temporary altar at the foot of the casket. After Mass the altar is removed, and at about 8.45 the stream of devotees is permitted to pass in single file by the head along the right side of the casket towards the foot and move out through the body of the church. This procession continues up to 6 P. M., and from 15,000 to 20,000 people kiss the feet of the Saint daily.

Several cures of blindness and other infirmities are reported to have been effected after kissing the feet of the Saint. A European brought by his wife and a friend from St. George's Hospital, Bombay, where he lay for about three months an almost helpless paralytic, was helped to approach and kiss the feet of the Saint on Friday, the 16th of December, and he is said to have walked back to his hotel unaided. His tonge was loosened, he could use his hands, fingers, and legs, and could walk without assistance. He was at the shrine again in the evening and walked up a long flight of steps. Both husband and wife, as a telegram to the *O Heraldo* mentioned, wish to become Catholics. The cured person is C. E. William, *Fireman*, G. I. P. Ry., Bombay, an Englishman. But the story needs confirmation.

Two other sensational cures were those of children, one two years and the other seven years old. Both were born blind. The latter boy, Adelino de Lima by name, though born blind, could with time see a little as through a dense veil. He was twice surgically operated on in Bombay, but to no effect. Now, at noon, December 5th, he was led to the shrine by his grand-

mother. Rev. F. de Sa, the attending priest at the hour, raised the boy to the feet of the Saint and on kissing them a second time, the boy told his grand-mother that he could see. He was then raised for a third kissing of the feet and submitted to various kinds of tests before the astounded multitude. Unable, before, to make a step without guidance, he now walked freely out and about in the corridors of the adjoining convent.[1]

On another day, a paralytic with crippled hands and feet kissed the holy relic, felt himself cured and joyfully jumped to his feet.

In the first fortnight of the exposition already some ten miracles were reported, as attested by highly qualified persons including military officers. But as many of the cured disappeared in the crowd without giving time to make inquiries, and as there is as yet no *Bureau de Constatations* as at Lourdes, H. E. the Patriarch ordered by circular the priests of the diocese to examine and report the cases of their parish.

No unfavorable comment has, so far as we know, appeared this year in the non-Catholic Indian press. There was formerly "*The Criterion*," or "Rules by which the true Miracles of the New Testament are distinguished from the spurious Miracles of Pagans and Papists" by Dr. Douglas, 1754, and adopted by eminent Protestant divines.

Then there was the theory of "*expectant attention*" according to which "the alleged miracles at St. Xavier's tomb *may have resulted* (sic) from the influence of expectant attention on the organic function of those cured." But then the cure of *children* both at Goa and at Lourdes drives us to suppose their mothers were in a state of expectant attention for them and, in the case narrated above, their grand-mothers as well!

Not even the favorite rationalistic hypotheses of the unknown force, faith healing, suggestion and the emotional shock cure theory lately coined in the editorial shop of a Calcutta daily to explain away the facts of Lourdes were brought forward in the present case. The perpetual miracle of a body preserved incorrupt for now over three and a half centuries and in peculiarly adverse conditions has no doubt relegated these inventions to the museum of antiquated weapons.

We shall leave them there and turn to the great Apostle of the East who again has shown himself *valde amabilis et caritate plenus* for his children of India and

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[1] *O Heraldo*, Panjim (New Goa) December 6th.

has again exercised at least an indirect apostolate on the teeming millions of this non-Christian country. To give an idea of the influence exerted we quote in conclusion the following graphic rendering of the spectacle :—

EXPOSITION AT GOA.

AN IMPRESSION.

A silver sarcophagus in a dimly lighted church with slanting rays of light from high windows picking out the gold ornaments and here and there reflecting themselves in inset gems, emerald, ruby, turquoise and topaz. A long line of people of every caste and creed, the well-dressed side by side with the rag-clad, moving in a gigantic sinuous file towards the shrine, devoutly, silently, passing around the glass panelled coffin, gazing with eyes of desire at the sleeping saint, some with curiosity, others with wonder, all with faith pulsating in every gesture, every glance. Not the shrine in its gorgeous gold and gems is the lodestone; they heed it not, but the shrunken mummy-like figure of the man who, three hundred and sixty years ago, was hardly more than "a voice crying in the wilderness," and now in the grimness of death draws this multitude from the furthest parts of India. To them he is a healer, gifted with divine power, the mere touch of whose garment can make them whole, and as the sick, the maimed and the halt are held up to kiss his feet, eager hands hold up handkerchiefs, ribbons, rags and even pieces of bread to be sanctified by a touch. Here a native woman, clad in nun-like white draperies, lays her babe by the coffin, pressing the tiny weazened fingers against the glass in mute appeal to the dead to aid the living, a strange meeting of the life that was so many years ago and the life just at the dawn; there an old man tottering with palsy, upheld by the hands of a son or daughter, kisses with ecstacy the feet of the saint, lingering with looks of love and reverence, grasping to his breast the rag that has touched the dead body, until he is gently pushed along by the kindly priests to make room for others. Amongst the most eager is an old Brahmin leaning on his stick, who, finding his own gods deaf to his prayers, or perchance, asleep like Baal, comes to invoke the aid of the Apostle of the Great White God, a Deity who recognizes no limitation of creed (*sic*)[1] or caste, but gives unsparingly his gifts to

[1] Quite in accordance with the liberalism of belief so rampant in modern non-Christian India.

all alike, even to the sweeper woman who passes along with a brood of brown bare little children to get her share of the Guru's blessing. So pass the young and old, the strong and feeble, the sick and infirm, some with faces of ecstacy, some with bowed head and tears, all certain of answered appeals, before the dead who sees them not, hears them not, but sleeps on in immutable calm.

Every quarter of an hour the big doors are open and a surging multitude enters amid a Babel of tongues and the vociferous cries of the order-keeping military officials; then the doors are closed again on the greater crowd without, awaiting their turn to enter, and all subsides into a buzzing as of a hive of bees, broken only by the wail of an infant and the crooning sound of the mother hushing it to sleep. One by one all are marshalled into a never ending serpentine line, passing the bier at about twenty per minute, the priests with infinite patience aiding the lame and infirm, lifting little ones up for the devotional kiss, bringing wee babes in their arms out of the crowd, placing the core cloth on eye brows and mouth of each suppliant in sign of the Cross, touching the saint with innumerable rosaries, crucifixes and other mementoes held out by the faith-inspired devotees. As the twilight comes, deepening the mysterious gloom of the church, the bier lighted by flickering tapers in silver candelabra—symbols of the life around which burns out its short-allotted time blown about by breaths of circumstances—the long line of shadowy figures kneeling or in procession are the only points that catch the eye until the doors are closed and night adds silence to the silence of death, and one goes away realizing the simple faith and reverence that evoked the words "Great is thy faith, be it unto thee even as thou wilt."

The final day ends with a paean of praise. A long procession of priests, seminarists and acolytes fills the church and the Patriarch entering in state kneels in prayer before the shrine in his robe and train of rose silk with a rose skull cap on the bearded dignified head, kneeling before the high altar with hands outstretched to the gorgeous symbolism and golden statue of St. Ignatius Loyola. He looks like a Pope or Doge of mediaeval days, the emblem of a faith that has ruled the world for nearly two thousand years.

High pontifical Mass with choirs chanting in alternation, followed by the locking up of the coffin with triple keys, and the crowd pours out into the sunshine amid the green glades and shimmering white churches, leaving nature to her sway over long deserted Goa and the Saint to his long, long vigil in the church of Bom Jesus.—*Times of India.*

From the following quotation it appears that nearly half a million persons passed and kissed the feet of the Saint during the last exposition.

CLOSING SCENES.

NOVA GOA, 28th Dec.—The exposition of the holy relics of St. Francis Xavier closed this morning. The body remained exposed for thirty days, during which thousands of pilgrims from different parts of India, including various nationalities and different creeds, visited the shrine. At first about 12,000 per day approached the shrine, their number latterly reaching approximately 20,000 during the last few days, unprecedentedly large numbers arrived from British India, Panjim and old Goa being filled with visitors, who in old Goa found shelter in palm groves and edifices, their diversified customs and manners presenting a picturesque scene. The numerous miracles investigated, verified and accepted amongst the pilgrims were most sensational, cures being amongst the blind and paralytic.

After the Pontifical High Mass was sung by the Patriarch of India to-day, the procession, headed by the Patriarch and the Bishop of Damaun, was formed, consisting of numerous local and foreign Clergy, Chanters and Canons of the Cathedral, Military Officers and the Governor General of Goa, almost all clad in their respective brilliant uniforms and robes. The coffin containing the holy relics was borne solemnly in the presence of an immense crowd to the Sacristy adjoining the Convent of the Bom Jesus Church, where it is temporarily deposited. After about a fortnight the body will be removed to its permanent resting place in the Chapel of St. Francis and be deposited in its silver sarcophagus, which at present lies in the Church of Bom Jesus, where the body and coffin were exhibited for public veneration.

Before removing the coffin the Patriarch delivered an address, declaring that Portugal was passing through

a great political and social crisis and their prayers were more than ever necessary in this hour of trial. His Lordship fervently appealed to them to pray for the Saint's intercession for the welfare of the Portuguese fatherland and the Catholic Church, which the bulk of Portuguese subjects followed. The assembled congregation joined in the prayers with their Pastor. At the hour of packing the coffin the congregation was deeply affected and in tears, there arising from every lip sighs and prayers for the Saint's protection.—*Madras News.*

What to conclude from such a display of power and goodness on the one hand and of devotion on the other?

"We may trust[1] that India has not been allowed to retain the body of St. Francis without a special intention of the good Providence of God in favor of the nations for whom he labored so devotedly. We may hope that the presence of his relics on those distant shores may be an earnest that the day is to come when the darkness which has hitherto covered the largest, the richest, the most populous of the world's continents may be rolled back, when the early dreams of Ignatius and his companions about the East may be more than fulfilled, and the countless churches of Christian Asia may form the brightest gem in the diadem of the Spouse of Christ."

It has been remarked that like their Divine King and Model who verified the prophecy, (Isaias XI, 10) *Erit sepulchrum ejus gloriosum*, his abode will be full of glory. Apostles more than others are glorified in their earthly remains. For centuries multitudes have flocked to the Holy Sepulchre of Jerusalem and millions have venerated the tombs of the holy Apostles Peter and Paul in Rome, of St. James at Compostella and, in Goa, of St. Francis Xavier "the Apostle of India and Japan, the special protector of the Orient and the Patron of the Association of the Propagation of the Faith throughout the world."[2]

Certainly, divine Providence has merciful designs on India. After a life full of vicissitudes, Catholicism has now fairly taken hold of this vast sub-continent. Close approximations for the Catholics of British, French and Portuguese—India, Burma and Ceylon, give us the following consoling figures:—

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(1) H. J. Coleridge, S. J., *The Life and Letters of St. Francis Xavier*, London, 1886, II², concluding paragraph.

(2) Bull of Urbain VIII, 1623; Brief of Benedict XIV, 1747; Decree of Pius X, March 25, 1904.

1900, Catholics 2,120,000. 1910, 2,650,000. Variation 1900–10, + 25 per cent.

But two and a half millions do not form one per cent. of the total population. On the other hand the numerous and active Protestant sects and various movements of revival or reform in the heart of Buddhism, Hinduism and Islam, such as Neo-Vedantism, gnostic and Neo-Platonic Theosophy, the Arga, Brahms and other Samajes; the Wahhabite or unitarian or reformed section of Moslems, etc., constitute an additional factor in the forces of the opposition.

May St. Thomas, their ancient and St. Francis Xavier their modern, Apostle watch over the Indian people and grant the faithful of this country to multiply a hundred-fold.

J. C. HOUPERT, S. J.
Kurseong, Bengal, India.

AMONG THE CARIBS.

PANAMA, Sept. 14th, 1910.

REV. DEAR FATHER:

In these longer letters I sketch the history of the Mission.

On January 6th, I went from Colon to Narganá; at Sta. Isabel Brother Domingo joined me. We had to go there because the Indians cannot now get along without a Father; and so they sent me this message quite in Caribbean style: "Come soon, Father, otherwise we will burn your house." So also on another trip, while I was dozing, I heard the rowers talking about the Mission; one said: "Should the Father die, how would we get along?" To whom the other answered: "Well, we certainly can no longer live without a Father." Wonderful change indeed! for two years ago they could not even imagine any stranger coming to live among them.

On January 15th, the eve of the Holy Name of Jesus, at the time of vespers, we uncovered the precious Crucifix which the Bishop brought us from Barcelona. And though during the act of unveiling some of the Indians laughed, as might be expected from savages, others on the contrary were moved, saying: "It is not a matter of laughing, but of considering how the Lord shed his blood to pay for our sins." Some of them began with great devotion to admire the wounds, others

the nails, blood, etc. It was indeed very touching to hear such things from these heathens. It added also great splendor to this feast to exhibit the collection of catechetical pictures of Father Wasseur, which make a beautiful decoration for the church. A picture representing a bad death impressed them very much. On explaining to them that of the happy death, I told them how last month at Sta. Isabel a negro died, who had been a protestant and living in concubinage, was always postponing his conversion; but at last, both he and his concubine were stricken with a sickness. Being thus afflicted, they said: "Father, we put ourselves in your hands: what are we to do to be saved?" "Repent of your sins. Let Fingles (such was the name of the negro) be baptized and then you will celebrate your marriage." So the man was baptized and was named Plácido. On the next day both of them made their confessions and received the Blessed Sacrament. Next day the woman came and the man was brought to the church, where they received holy communion and were married. They soon recovered from their sickness. Four days later, a friend of Plácido, wishing to cheer him up, gave him a little wine to drink. With this the fever appeared again, and he suffered so serious a relapse, that I gave him Extreme Unction and then said the prayers for the dying. And while making acts of contrition, Plácido died such a happy death, that whereas during life he was an ugly Jamaican negro, now after so many sacraments received together, he seemed to have become even beautiful; it gave one devotion to look at him, and even the children gazed on him with pleasure and without any horror at all.

Then addressing the people, "you see," I said, "how grace transforms us? Yet much more will it change us in the resurrection."

On hearing the account, my great and pious cacique Carlos got up and said: "Father, here, on the contrary, nearly all die seeing the devil; and they die such a dreadful and horrible death that their hair stands up, and they cry out, and at last they expire in despair, after they have been serving the demon, as heathens. It often happens that the relatives of the dying have to tie them up, and sometimes they even burn them alive as being possessed, and that they may not cause too much trouble. And one thing especially I have noticed, Father, that those old men, who opposed you, have all had a bad end, and very few of them are left, and those

who still live, have all great respect for you, and have been converted, like the good old man Pablo, who at first so fierce, is now like a child."

This is my cacique's view. It is really true that, within two years, so many wicked old men and witches have passed away that I greatly hope we are going to have here before long a fine Catholic settlement. God has done away with many obstacles to the faith. Who would not come here, in spite of the many hardships that must be undergone on land and sea, from within and from without, to help to free these souls from the power of the devil! God, let it be well understood, seems to have attached the salvation of souls to the sufferings of the Missionary. To great suffering, great fruit, to little suffering, little fruit. It was so with St. Paul and the other Apostles, and so it is to-day in the other Missions, as may be seen in the review "Missiones Catolicas." Therefore, let no one desirous of coming here be deluded. It is necessary to come having in our hearts that resolution proposed by St. Ignatius in the meditation of the kingdom of Christ, and prepared to carry it out *ad litteram:* "if a man does not want to gather dust, let him keep away from the thrashing-floor."

As it begins to get cool in the evening the people come to learn the catechism. When the roll has been called, I explain a passage of the gospel, or the catechism, according to circumstances, or according to the questions they ask or the conversations of that day about religion, to clear up their ideas. For in this town the important matter is to treat of the things of God. I explained to-day the resurrection of Lazarus, and when I came to what the Jews said, the cacique replied: "There are also among us people like those Jews. For though they see the wonders, and comment upon them, yet they don't become christians. Can there be anything more evident than the recovery of Fortunata? While she was still a heathen and speechless for three days and dying, she was on the point of being abandoned as useless by her husband, Juan Alipa, now a catechumen; but the Father told him not to desert her, for if she could be baptized, the baptism would revive her. Then during more lucid moments, the Father briefly instructed her, and as she said she wanted to be a child of God, she was baptized; and very soon recovered, and became as healthy and fat as you see her there now surrounded by her three little daughters." (Of course all smiling turned their eyes to her

and she also smiled). "And" the cacique went on, "was not the Father called the other day from the Sacred Heart (another town not far from this) by that man whose name is now Salvator, who had been such an assassin, so wild and such a drunkard? Now that man, who did not believe and called the Father "devil," when he was at death's door in his hammock, was baptized a few days ago, and two days later was on his feet. And don't you know how yesterday the brother of Isabel came to thank our Lord for a similar cure? (Isabel was there present, and, naturally, all looked at her with a smile). Three days ago her brother was very sick, and yesterday he made the journey from the other island all by himself. Yet, in spite of all this, there are still in these towns people who, like the Jews of old, do not believe, though they cannot deny these facts. But they are wicked, and so God leaves them blind, since they don't see what is before their eyes."

Such was Carlo's speech, a sermon indeed, sublime and *ad hominem*. After that, the singing of the "Salve Regina" took the place of vespers for the great festivity of tomorrow.

January 16th. The feast of the Holy Name was solemnized by a ferverino preceding the reception of communion by five youngsters, the only christians. The *pila*, I mean the baptismal font (for the spanish word *pila* in the Caribbean language means *witch*, and this word would be enough to make them all keep away from the font) had been used for the first time for the baptism of the baby boy of Carlos, whom I named Cesáreo, after Father Cesàreo Ibero, who, as the inscription tells us, when Master of Novices at Loyola, gave the font to this Mission in the name of that house. After Cesáreo, the other babies were baptized, and an adult, named Edmund Campion, who, I hope, is already in heaven.

February 2nd. Early in the morning, there came dressed in white the seven youngsters who were to be baptized. These have learned nearly the whole text of the "doctrina" and many questions of catechism, and having passed three years as catechumens, have proved constant in attending prayers and mass. The *baptizandi* stood at the church door, each holding a white shirt on his arm; five other larger boys assisted them as god-fathers. These wore a rosary around their necks and held another in their hand in readiness to place it around the necks of the new christians immediately

after baptism. The ceremonies aroused great devotion. For although these ceremonies are not generally explained during baptism; yet, as on this occasion heathen and catechumens were present, it was a fine opportunity for an objective lesson. All were impressed with the greatness of the act.

Now, when am I going to baptize the married people? Well, I must say, that, save in rare and necessary cases, unless they know the Our Father, Hail Mary, Creed, Act of Contrition and the Sign of the Cross, and moreover abstain from work on Sundays and assist faithfully at mass, I do not intend to baptize them. Unless this precaution is taken there is danger of having afterwards whole villages of apostates. The faith here is exposed, surrounded, as we are, by atheists, apostates and heretics. The people need therefore to be well instructed and tried. The Fathers in the old times did not have so many dangers as we have, and yet they kept their catechumens waiting eight or ten years. The same observation may be noticed in the review "Missiones Catolicas."

After their baptism the new christians with their god-fathers, took a seat near the authorities, in special benches. The communion-rail was newly set up for the occasion, and was used for the first time during the the mass, when after a little exhortation, the new christians and their god-fathers, twelve in all (who are at present the only christians fit for it), approached the holy table. After thanksgiving and the ordinary prayers, breakfast followed for the communicants, together with Carlos and his companion, the brave José, who in former times came to my defense machete in hand and has ever since been growing in nobility of heart. Whilst at breakfast, I was telling them all of the life and martyrdom of V. Father Ferrer. "Yes," said Carlos, "that Cofán who killed the Father was indeed a wicked Indian." "Are they going to do the same with me?" I said. "May be, Father, if you go up among the hill people, but then we will bring you back to bury you at the foot of the magnificent baptistry."

In honorem tanti festi, I let Brother Domingo act as cook in my place, so that he, being an expert in this as well as in other offices, might prepare a better dinner. We invited to our table Carlos, José and the new cacique of the Sacred Heart, Francis Sho. Everything was all-right and we took our dinner with pleasure. The public recognition of the new cacique took

place. We spent the whole afternoon visiting the house and the church, while the people asked explanations of the numerous pictures representing Sacred Scripture and christian doctrine, that adorn the buildings. At the evening doctrine, it was a great surprise to me to see the church full of women, since among the heathen men are more devout than women.

After so much pleasure, about midnight both the Brother and I had such a bad attack of colic that we were reduced to a most pitiable condition. What was the cause of it? Perhaps it was the supper, or some draught, since the other guests did not experience any trouble. Certain it is that in the morning, when the Indians saw that we did not get up, they knocked at the door to know the reason of it. I answered from my bed that we were sick, and immediately all the men and especially the women (which is very surprising for the latter are extremely shy) began to show great concern for our health, bringing us medicines and food. We were not in a condition to eat, but we did need rest. Towards evening I began to get over it. The Brother was still forced to lie in bed for a day and a half.

February 19th. The fame of the banquet and the report of the caciques, leaving their old prejudices, and coming to join the Father had a fine effect. Soon came the cacique of Playón, Wkun-seni, whom we named Santiago; he promised to bring the caciques of Unlatapa and Chachardi; the cacique of Aigre, whom I named Estanislao on account of his candor and who agreed to bring his neighbors; cacique Xavier who promised to bring the fickle Agilicardí and his comrades; and Carlos who was to bring those of S. Ignacio and Cardi.

An old man, Celso by name, one of the few who are left, fell sick. I did not know it until his son, Pedro, a catechumen told me to go to him and say the prayers, so that the old man might not die as a son of the devil. I invited the sick man to receive baptism. "Yes, Father," he replied, "I want to be a son of God, for I believe the doctrine you preach is true. Besides God has punished those of my age who refused to accept your law." As he had come some times to learn the catechism, and was now quite exhausted, I proposed to him the christian doctrine, and said the prayers, which he repeated with great piety. Since he was so well disposed, I immediately brought the portable altar, and about 9 P. M. baptized him as he lay in his hammock. He himself answered every question that was put to

him, to the great edification of the many pagans there present. Then I prepared some food for him, as he seemed to be dying of starvation; These Indians don't know how to nurse the sick. When the sick person can eat neither banana nor fish he is sure to starve, for he will get no other food. With the little dish I gave him, Celso revived; and the next day he told me to send him some more. In this way I kept him alive for a day and a half, but as he was failing fast I gave him Extreme Unction.

After this, his family called in some witches from another Island. When these witches heard that I had been assisting the sick man, they got furious against me, and told the family not to allow me to approach him, As I did not know a word of all this, I went alone a little later to visit him. But, the witches raised such a disturbance that a good Indian woman whispered to me: "Father, go home quickly, and I will let you know when he is about to die." I submitted, and calm was restored. The Indians feel deep sorrow for a dying relation. They show it by an astonishing seriousness in their countenance, never shedding a tear. They will not look at any one nor at anything whatever. In a hammock near by was sitting Pedro, a catechumen, the dying man's son. He did not even answer my questions, though he had always been very courteous to me. Not long after the Indian woman, true to her promise, sent a boy to me with the message: "Father, Celso is dying." I hurried to get there to say the prayers for the dying. The crowd of mourners, led by a witch or priestess, were shouting and bawling with a great din about the hammock of the dying man, and hid him from me. But Brother Domingo and I got near enough to the poor man to say over him the prayers for the dying. To avoid any trouble we left for home as soon as this duty was done. After our return José and other chiefs came to me and said: "Father don't go there any more. These old relations of ours must die after their own customs. Celso has been baptized, and is now unconscious," "But," I replied, "must I not conduct the burial service?" "His relations will not allow it," they answered, "But," said I, "Pedro, his son, is a catechumen, and surely he will see to it that his father receives christian burial." "Pedro is all right," answered the chiefs, "but his uncles and aunts, nearly all from the other Island, will not allow it. They will say you are a devil, whose enchantments

have killed Celso. When we, who are yet young, die, you may do with us what you please, because we want it; but the old people do not understand as yet these matters very well." "Well," I suggested, "I may at least go and sing the responses, as the dead man is being taken to the boat to be carried to the cemetery on the continent." As José and the other leaders agreed to this, I went before day-break to the cacique's house. They were already preparing three boats, as the deceased had a numerous family, and all the relations, according to their custom, must be in the funeral procession. They bring the tools to open the grave. This task is performed by the grave-diggers, who are well paid for their work. All the belongings of the dead man, his weapons, hammock, clothes, etc., are also brought to the grave and buried with him, as he will need them in the next life. Food sufficient for several days is placed by the dead man's grave. He is supposed to use this until he gets accustomed to the food of the other world. Needless to remark the beasts about have a good time on such offerings.

These poor pagan people say that the ghosts of the dead appear to them and frighten them. As the souls of the christians never appear, nor cry to them, the Indians of the island of St. Joseph, send for me now when any of their relations are seriously ill.

When the burial is over and the mourners have shed their last tears, together with the priests they all go to the river to bathe—a kind of purification I suppose. This ceremony over the dead is officially forgotten. It is a grave breach of etiquette to ask a relation—when did so and so die?

The priests, with a zeal worthy of a better cause, take their turns in assisting any who are dangerously sick. They speak to him of God, according to their belief, and do not desert him until they carry him to the grave.

In spite of all my efforts I could not sing the responses at the funeral of Celso. His son, Pedro, notwithstanding our request refused to come to the cacique's house. He answered by a messenger that he could not desert his many relatives. I hope the good God helped Celso in his last moments, since his desire to die a christian was really sincere, and he was truly repentant.

A few days later I heard that an Indian woman was dying. She had been a catechumen, but being persecuted by her relatives had given up. As she was now in the house of some other catechumens I felt more

confident of her conversion. Because of her sickness she was able to understand very little. Yet I instructed her in the more necessary things—and whenever I could get her attention fixed, she would answer me that she desired to be a christian. Having done all I could I baptized her, giving her the name Magdalen. Soon after she died. Her relatives would not consent to have her body brought to the church for burial services, but they allowed me to accompany the corpse from the house to the boat. When they had all embarked in the manner described before the bells of the church began to toll. This made a good impression on the people. All this took place before day-break—the time of burial among these people—as the dead must needs go see their father god soon after sunrise.

As this Indian was poor (she was almost alone, for her heathen husband had deserted her not long before), there were no mourners present at her burial, nor did she have any to do the howling. This is the way in which the Indians give notice to the heavenly citizens that they are sending them a dead person, in order that they may come out and receive him. The dead woman, however, had the solemnities indispensable for the burial of any indian.

Among these heathens all are said to go to heaven, except those who are judged to die possessed by the devil. These latter are generally burned by a slow fire, amidst the dense smoke of a certain tree, brought purposely from the woods for such occasions.

Here you have the things that are wont to befall these Indians in their last days. Pray you fervently to God that they and I may obtain the end for which we have been created.

Your servant in Christ,
LEONARDO GASSO, S. J.

BOOKS OF INTEREST TO OURS

As Gold in the Furnace. By Rev. John E. Copus, S. J., Benziger Brothers, N. Y. *Andros of Ephesus, by the same.* The M. H. Wiltzius Co., Milwaukee.

Father Copus to his list of six books added two more during the last Christmas season. The first of these, "As Gold in the Furnace," is of the material that has made many college stories for Father Copus, and it is the sequel to that other story of St. Cuthbert's and its boys, "Shadows Lifted." The scenes and the characters that make up the book will be familiar to all of Ours, and the many moral lessons which run along with the exciting incidents, will help younger readers to appreciate the truth that character, like gold, must be tried in the furnace.

In this second book Father Copus has made another sally into the field of fiction that deals with early Christianity. As the title will suggest, "Andros of Ephesus" has to do with the story of a young pagan who came to know of Christianity in the great city that was dedicated to the cult of Diana. Father Copus is to be heartily congratulated for this admirable story, which contains not only a plot of excelling interest but a great deal of erudition about the Society and the manners of the time of "Andros."

Free Will, The Greatest of the Seven World Riddles. Three Lectures by Herbert Gruender, S. J., Professor of Special Metaphysics, St. Louis University. St. Louis, Mo., B. Herder.

Ours are frequently at a loss to find some good book, not too long, which they may recommend to people of average intelligence who are seeking light in some or other difficult matter. Father Gruender's little work will satisfy the need if the difficulty be in the matter of free-will. It was evidently written for the ordinary reader, to whom its simple, direct, brief, clear, yet thorough handling of the question must appeal. Within a very small space the author explains quite fully the usual solid arguments for free-will, refutes many errors, answers many difficulties, and shows, by quotation, what a ridiculous parody of our doctrine of free-will is presented by non-catholic books of reference. Our Professors of Philosophy also will find this little book suitable for their pupils.

Collectio Secessuum Spiritualium. S. Ignatii de Loyola Exercitiorum Spiritualium. Editio princeps qualis in lucem prodiit Romæ MDXLVIII, (Phototypica effigies).

Monitum editoris. Primitivi textus materiæ nulla mutatio, ut per se patet, facta est in hac nostra phototypica editione; notandum tamen est quod numeri adjecti sunt in inferiori paginarum parte, qui non legebantur in priore editione. Parisiis. Sumptibus P. Lethielleux, Editoris via dicta "Cassette" 10.

This work is beautifully done. It was sent to the LETTERS by Father H. Watrigant, S. J.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis Supplementa Periodica. 5tus Tomus N. 6. 15 Februarii 1911. Bruges, Beyaert; Rome and Ratisbon, Pustet; Paris, Lethielleux.

This number closes the fifth volume of the Supplementa et Monumenta. In it all the recent pontifical decrees of general interest are supplied, as usual, with explanatory notes; for instance, those on the medals destined to replace the scapulars, on the oath prescribed by the Motu Proprio "Sacrorum Antistitum," on the reading of newspapers, reviews and magazines in the seminaries.

A circular about the Monthly Bulletin of the Observatory of the Ebro, Tortosa.

Father Cirera, Director of the Observatory of the Ebro has sent out this circular.

"I should be pleased to learn your opinion in regard to the importance and scientific utility of this publication. First, your favorable criticism will encourage those who are aiding the Observatory; again, your ideas for improvement will be very useful in helping us to perfect our publication. I am aware that our Bulletin is not perfect, especially in those sections which we have considered as secondary in the work of the Observatory; however, we are disposed to improve these and are desirous of increasing the material especially of the Seismological Section."

"I should like also to interest you in favor of our Library. On account of our registering magnetic variations and earth currents, the Observatory is located in an isolated region, thus making it impossible to consult the libraries of great cities; and, as the field of study directly or indirectly embraced is a vast one, we find a good library is an extreme necessity. However, this represents an outlay beyond our means. In consequence of this fact and because of scientific collaboration of this Observatory, some institutions have been willing to offer us not only the exchange of their publications, but also have given us complete collections of same, while others have given several volumes of works of which they had two copies. May I ask you also to contribute to the development of this work? If it is necessary to

make this request in special form, will you kindly let me know. Shipment could be made through the "International Exchanges;" and if such is not possible, we will arrange that no expense be incurred by you."

ACKNOWLEDGMENT.—Boletin Mensual del Observatorio del Ebro. The Mechanical Theory of Electromagnetism. Propaganda Documents: Appointment of the First Bishop of Baltimore, by E. I. Devitt, S. J. Reprint from Records of Catholic Historical Society of Philadelphia. La Retraite de Quimper et Victoire de Saint-Luc par C. P. Paul Debuchy, S. J. Enghien (Belgique) Bibliothéque des Exercices. Études et Documents, No. 31, Janvier, 1911, No. 32, Mars, 1911. Saint Charles Borromée et Les Exercices de Saint Ignace par Mgr. A. Ratti, Préfet de la Bibliothéque Ambrosienne. The Earliest Recorded Episcopal Visitation of Bengal, 1712–1715. The letter is a translation from Vol. XIII of the *Lettres Édifiantes* et Curieuses, Paris, 1781, pp. 262-295. Father H. Hosten, S. J., has added valuable notes as an appendix. A note on "Old Guns in Bengal," by Rev. H. Hosten, S. J. From the Journal and Proceedings, Asiatic Society of Bengal, (New Series), Vol. 9, 1910. List of Jesuit Missionaries in "Mogor" (1580-1803). From the same Journal, Vol. VI, no. 10, 1910. A Study of English in the Primary Schools, by William P. Ratigan, S. J. Reprint from the Marquette University Journal, etc.

OBITUARY

Mr. Edward Burrows.

It is with mingled feelings of joy and sadness that I send you a brief account of the premature but happy death of Mr. Edward Burrows, S. J. Feelings of joy are aroused because another member, a faithful and deserved one, has been added to the ranks of the Society of Jesus elect; and feelings of sadness because all our Community has lost the aid, good example and edification of a pious and edifying religious. However, God knows what is best, sit nomen Domini benedictum.

Mr. Edward Burrows, S. J., died piously in the Lord April 29, 1910, just about midnight, not more than one minute before or after by local time. It was not easy to determine the exact moment his faithful soul bade farewell to his frail body, but as near as I could judge it happened about one minute to twelve.

No doubt you are anxious to receive some details about his last illness and death. I'll try to sum up some of the more important and edifying. Prior to his sudden and unexpected collapse, now just a week ago, Friday, April 22nd, there seemed to be nothing beyond the ordinary the matter with him, at least so far as one could notice.

Though he had no doubt been sinking slowly for the past two months. In proof of this might be mentioned the fact that he consulted several of the most eminent specialists in the city, and called regularly on one of the best tuberculosis specialists. Furthermore he has ever been in the care of a very good specialist as well as the regular College physician, who is also an eminent man.

Mr. Burrows has always been very delicate since his coming here, but despite his illness, he very soon became a warm friend of almost every member of the Community, endearing himself to all and especially his fellow scholastics and the Father for whom he so devotedly and faithfully taught Sunday school up to two weeks before his death, by his ever cheerful, kind, affable conduct under all circumstances and conditions. He was ever ready and anxious to encourage, second and aid every good and deserving cause by a kind word, cheerful smile and personal endeavor.

An exemplary religious in life he was so also in death. When the Doctors saw that the great hour was approaching

and acquainted the authorities of the fact, he submissively received the tidings from his superiors and with full consciousness and lively faith received, Tuesday evening about nine o'clock, the Last Sacraments from the hands of the Spiritual Father, Rev. J. B. Rene, S. J., he himself giving the responses. Tuesday night passed and Wednesday morning found him apparently a trifle better; during the Mass, which was celebrated in the Infirmary Chapel just across the corridor from his room, he again received with every mark of great devotion the Holy Viaticum. He also received it in like manner on Thursday and Friday morning. Mild patience and childlike resignation seemed his characteristic virtues on his bed of pain, as he awaited the call of his heavenly Master. During the eight days of his final illness he gave every sign of genuine appreciation and gratitude for every little service tendered him.

The agony began Friday night about three minutes after ten o'clock by a severe attack of muscular contraction and convulsions, very pitiful to behold. One of the two scholastics appointed to watch with him for the night immediately called Father Adams, S. J., then also in the Infirmary, to say the prayers for the dying and impart the last absolution, as well as myself, who had but a moment before left the room.

The Litanies and prayers for the dying said, I continued to pray with him and suggest pious thoughts as well as repeat short ejaculatory prayers. I also briefly renewed his vows, to all of which he gave evident signs of consciousness and approval. Suddenly at half past ten another contraction and convulsion seized him, lasting about two minutes, and apparently causing him excruciating pain. This left him quite considerably weaker, though he rallied again, giving signs of consciousness.

The six of us, two Fathers, two scholastics, and two brothers with the devoted Brother Infirmarian remained praying for and with him. About eleven o'clock a third attack came on, less violent than the two preceding. It lasted about one minute and left him still weaker, and made it much harder for him to breathe.

Shortly after this a faint death rattle was perceptible. The end seemed near. His vow crucifix with his favorite little picture of our Blessed Lady was ever kept before his eyes, while pious thoughts, and ejaculatory prayers, were constantly repeated for him.

Then at four minutes to twelve a final but faint contraction and convulsion seized him and with it after one or two faint gasps his pure soul bid farewell to its mortal clay, and let us hope and pray winged its flight to the home of the angels, to the home he loved so well and worked for so earnestly and faithfully. R. I. P.—*From a Letter to Rev. Father Marra, S. J.*

Father Herman J. Goller.

Herman Joseph Goller was born September 19, 1867, the son of well-to-do parents at Hagen, in Westphalia. The first twelve years years of his life were spent in his own native town, where he attended school and where he laid the foundation of that deep Christian piety, that distinguished him in after years. At the age of twelve he was sent to the boarding College of Stella Matutina, at Feldkirch, Austria, conducted by the fathers of the Society of Jesus. From the very first he proved himself a leader in his class, and early manifested a marked proficiency in classical studies, as well as evidencing, even at that early age, a perspicacity and keenness of intellect, and easy grasp of principle that gave bright prospects for his future intellectual career. In class standing he was never graded lower than second. Nor was young Goller a leader only in the classroom. That affability of disposition, genial cheerfulness, strength of character, balanced withal by sound common sense, that we admired so much in the man of after years, made him a leader and favorite among his companions. But there was hidden behind this light-heartedness and sunny disposition, a deep and earnest piety, a love of high ideals and noble purposes, traits of character ever beautiful, but especially so when enhanced by youth. Surely in this case the child was father to the man, for who that knew Father Goller intimately did not recognize behind the courteous and affable gentleman, the deeply pious priest who burned with zeal for His Master's cause, and who lived to do great things? In particular, a love of high ideals characterized him through life, and we who so often listened to his words in church and assembly hall know how often and earnestly he exhorted us to high aims, high ideals, and ambitions to do great things.

With noble aspirations and traits of character such as these blossoming into vigorous existence during his college days, we are not surprised that he should at the termination of his classical course turn his steps towards the sanctuary, and complete the sacrifice by electing to follow His Master along the thorny but safer pathway of the counsels. At the age of nineteen he entered the Novitiate of the German Province, September 30, 1886. His novice training was received at Blyenbeck, Holland, whither the German Jesuits, exiled from their own land, had transferred their house of study. Here Father Goller was under the able direction of Father Maurice Meschler, one of the most venerable men in the order to-day, and well known for his ascetical writings.

The generous soul of young Goller was not yet satisfied, and he determined to crown his offering by leaving the

sweet company of friends, foregoing all the bright prospects open to him in his own country, and embracing the missionary life in the Rocky Mountains. Consequently, in 1888, we find him at Woodstock College, Maryland, the scholasticate of the Society of Jesus for the New York Province, pursuing a course of philosophy and natural science. His companions of the lecture hall during these years bear willing testimony to his mental alertness in laying hold on and making his own abstruse questions of philosophy, as well as a lucidity of exposition not always found in conjunction with the former. After completing the usual three years' course in philosophy at Woodstock, Father Goller left for Spokane, where he arrived in July, 1891, and which was destined to witness the greater part of his work for Church and Education. The succeeding five years were devoted to the arduous work of the class-room. Here his splendid gifts of intellect, and his never failing kindness of heart won for him the admiration and affection of those who had the good fortune of being formed by him. In this connection we may recall the words of praise of an alumnus, who in his reminiscences of the past, at the last alumni banquet in May, said that Father Goller was one of the teachers who influenced him most, and whom he remembered best. During these days Gonzaga's faculty roll-call was a short one, and the members who composed it had to make many sacrifices. Father Goller during these years directed college sodalities, debating societies—he was a born organizer—as well as being ever ready to lend a helping hand in work of prefecting and even of preaching in the college chapel. His genial disposition won him many friends, and whilst his superior talent won him the admiration of those with whom he came in contact, his genial disposition secured for him their undying friendship.

Having finished the usual five years teaching as a scholastic, Father Goller once more betook himself to Woodstock to enter upon his four-year course of theology. Here again his high gifts of mind asserted themselves, and after a brilliant course of sacred study he was raised to the holy priesthood by Cardinal Gibbons, in 1899, in the Woodstock College Chapel. Two days later the young priest, looking back with genuine feelings of joy on the sacrifice made and accepted, offered up his first mass in the Church of Saints Peter and Paul, St. Louis, of which his uncle, the late Monsignor Francis Goller, was rector.

His fourth year of theology was made at St. Louis University. At the end of this year he returned once more to Gonzaga, where, during the scholastic year 1901-02, he filled the important posts of Prefect of Studies, both in the scholasticate and college, as well as lecturing on special metaphysics in the latter. The next year was devoted to the third probation, the last touch to the Jesuit's long period of

formation, and was spent in the Jesuit College at Brooklyn, Ohio.

Thus fully formed, Father Goller returned once more to Gonzaga. From this time till a year ago, when he was made Provincial of the newly formed Province of California, the story of his life is the story of the upbuilding and equipping of the college of his early love which owes so much to him. After being prefect of studies and discipline, and vice-president, he became its president in 1905. The same qualities that distinguished him during his college days at Stella Matutina, later on during his studies and in the classroom, these same qualities, developed and intensified, made him the successful head of Gonzaga. He assumed office at a critical time, and had many difficulties to cope with, yet that buoyancy of character that springs from strong faith in God never deserted him and carried him successfully through all trials. "Gonzaga," says the present worthy incumbent of the office, "never saw brighter days than when Father Goller was at the helm." His originality, initiative and particularly his contagious big-heartedness, gained Gonzaga many friends, and many a substantial donation.

The big east wing of the main building, though not directly attributable to him, was opened during the first year of his presidency. It is to him we owe the spacious and well equipped college infirmary. Thanks to his resourcefulness, the natural science equipment has been greatly increased during the past few years. During his term as president, the Gonzaga Alumni Association was formed, and on the occasion of its first annual banquet he was heard at his best in an address, full of touching references to Gonzaga's past, and fond hopes for a still brighter and more prosperous future. He had not the consolation of seeing the completion of the last monument to his business initiative, the splendid church that is just now rearing its head hard by the college, a fitting crown to the many works undertaken by him. One more regret. During the next scholastic year, Gonzaga will summon her alumni to the bosom of their Alma Mater to refresh themselves with her spirit, and rejoice with her in the consummation of the work that crowns her yet youthful brow with the laurels of a quarter of a century. In that song of jubilation there shall be but one sad note, the absence of him who has perhaps done more than any one man to make Gonzaga what she is to-day, the honor of her present, the pride and glory of her past. During his term as president of Gonzaga, Father Goller endeared himself to the people of St. Aloysius Parish. He was for a number of years director of the Young Ladies' Sodality. By his clear and forcible sermons he delighted his hearers on frequent occasions. The esteem in which he was held by them was clearly shown by the crowds that flocked to the college chapel on Monday to view the re-

mains, and the still larger number that attended the requiem and funeral on Tuesday morning.

Nor should we imagine that during these busy years of college activity his influence was confined to the college over which he ruled so successfully. His energy and zeal were too great to be encompassed within such narrow bounds. He mingled with the people of Spokane, everywhere shedding the rays of sunshine that beamed from his kindly countenance. His life was not "as a ship that passeth through the waves, whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters," but rather as the light of a mystical sun, that scattered its heaven-born rays into the inner life of his fellows, and made all with whom he came in contact glad. The long years of Jesuit training were not lost on this worthy son of Loyola. It had given him a deep knowledge of human nature. As a result his heart beat in sympathy with all classes. He knew better than most men how to make allowance for human frailties, and there was nothing about him of that cold formality, which creates an arctic atmosphere around even the best of men. He mixed in society with the best of grace, ingratiated himself with all he met, made many friends, and of the kind that last till death. It is a significant fact, and a touching one, that among the pall-bearers at the funeral two had been brought to the faith by him.

Though he was ever ready to lend a helping hand in every worthy movement for the uplifting of the city, and was often consulted in civic affairs, yet it was the college that was ever uppermost in his thoughts. When his acknowledged ability merited the high position in the order which he filled at the time of his death, it was with reluctance that he left his dear Gonzaga. The students will remember that at the entertainment tendered him a year ago on his return from his first official visit to the houses of his order, he told them how glad he was to be back again amongst them, and that Gonzaga should ever find the warmest corner in his heart.

As Provincial he ruled over the most extensive province of the Society of Jesus in America; perhaps in the whole Society, comprising the houses of the order in Washington, Idaho, Oregon, California, Montana, Wyoming, North and South Dakota, and he ruled over it well. He was the first to assume this arduous task, succeeding Father George De La Motte, on the union of the Rocky Mountain and California missions.

A less staunch and God-trusting soul than his might well have quailed before the prospect. But he belonged to a noble band of spiritual warriors who live to obey, and strive, as far as it is given them, to sanctify death, not alone by the reward due to holy resignation, but also by the merit of obedience. Throughout the province during his too short

term of office he won the love and esteem, not only of the members of his own household, but also of his brethren of the secular clergy, and on his death, numerous telegrams expressive of sorrow and condolence poured in from priests and others.

The end came calmly, peacefully, beautifully, without the least struggle. What characterized the conduct of the good priest during the last weeks of his sickness, was complete resignation to God's holy will. Death has no terrors for those who learn to die during life's fretful fever. Repeatedly during the last few weeks he told Father Taelman that he desired to die. These days his simple and beautiful piety asserted itself. As the feast of All Saints drew nigh he expressed a desire of dying on that day, but a kindly Providence, that reckons more wisely than man, preserved his last breath almost till the breaking of the day set apart by the Holy Church to commemorate the feast of the Saints of his own society. When flowers were sent to him by his friends in the city he would request the Sisters in charge to put them on the altar of the hospital chapel. When the Sister remarked, "Shall I ask our Lord to cure you?" he answered, "No, Sister, only ask that God's will be done." Surrounded by the priests of his own order, by his tireless physician, whose labor during these days for his dear friend and father in the faith, was one of love, and by the good Sisters who had long learned to love the gentle priest and whose esteem and reverence for him were increased since his residence among them, his soul winged its flight to receive the reward of his noble service. Thus terminated an early career devoted to the interests of God and humanity. His last dying breath received the last consolation of the Christian soul from the lips of Father Rockliff, his faithful assistant in office.

His death occurred after a lingering illness from heart trouble on Saturday, November 5th, 1910, in the Sacred Heart Hospital, Spokane. The body was removed from the Hospital to the College Chapel, where the students, "his boys," as he was wont to call them, were free to visit his remains and pray for the departed soul of their beloved former Rector. On Monday afternoon the remains were transferred to the parish church, where the faithful of St. Aloysius' Parish paid their last respects to the dead.

The funeral, held on Tuesday, November 8th, 1910, was one of the largest ever witnessed in Spokane. The Requiem mass was celebrated by Archbishop Christie, of Portland, Oregon. The sermon was delivered by the Right Rev. Edward J. O'Shea, Bishop of Seattle, Washington. Besides many priests there were present at the funeral the Right Rev. C. J. O'Reilly, D. D., Bishop of Baker City, Ore.; the Right Rev. J. T. Carroll, Bishop of Helena, Mont. Bishop Glorieux of Boise, Idaho, was detained at the last moment,

and Bishop Lenihan of Fall City, Mont., together with Father De La Motte, the predecessor of Father Goller, owing to train delay reached Spokane at the close of the obsequies. R. I. P.—*The Gonzaga.*

Father Patrick Forhan, S. J.

Rev. Patrick Forhan passed away Wednesday morning, November 23rd, 1910, at 6.30, in the college infirmary, Holy Cross, Worcester. He had been suffering for the past six years from ailments contracted while engaged in missionary work. The entire period of his illness was spent at Holy Cross.

Father Forhan was born in Ireland on June 10th, 1841. When but a mere boy he came to this country and received his early education in the city of Baltimore. On the feast of the Assumption of Our Lady in the year 1863, he entered the Jesuit Novitiate in Frederick, Md., where he remained till the fall of the year 1865. From September, 1865, till June, 1866, he was a professor at Holy Cross. In 1866 he was transferred to Georgetown University, where he taught till 1870. On the completion of his philosophical course in Woodstock, Md., he took up the study of theology in 1873, and was ordained priest in 1876. He then went to Conzaga College, Washington, D. C., where he spent six years in parish work. In 1882 he went to Frederick, Md., for his tertianship. In the following year he was made superior of the mission at Conewago, Pa., and there he took his final vows August 15th, 1884. He held this office until 1890. The next eight years of his life were spent as a member of the missionary band, after which he was Superior of St. Thomas's Manor, St. Charles County, Md., which he vacated in 1902. The two years following were again devoted to missionary work. It was while engaged in his duties as a missioner, in 1904, that Father Forhan contracted a severe cold, which later developed into tuberculosis, to which after six years of lingering illness his death was due.

His cheerful, sunny disposition remained with him until the end. The wit, for which he was so well known by those who enjoyed his intimate acquaintance, continued to sparkle even when death's shadow was on the threshold.

Funeral services were held at the college on Friday morning, November 25th. The Mass of Requiem was celebrated by Rev. Thomas E. Murphy, S. J., the president of the college, and his remains were escorted to the college cemetery by the entire college community. R. I. P.—*Holy Cross Purple.*

Father Thomas S. Fitzgerald.

On the morning of December the eleventh, 1910, in the House of Probation of St. Stanislaus, Florissant, died Father Thomas Fitzgerald, leaving behind him an example of a singularly edifying life in religion and a record of distinguished service in behalf of the Missouri province.

Father Fitzgerald was born in Nenagh, County Tipperary, Ireland, March 1, 1848. The great exodus consequent upon the famine of 1848 brought thousands of Irish families to American shores and hither in 1849, came his parents. Chicago, then fairly started on its phenomenal march to the eminence it occupies to-day among the cities of the West, was their objective point. They settled on the great West side, then mostly a dreary stretch of prairie. Father Arnold Damen coming soon on the scene to open at Bishop O'Regan's invitation, the first Jesuit house in the growing metropolis, chose the South-west side for the site of the historic church and parish he was to give to the Catholics of Chicago. Father Damen erected his first church, a rude structure of frame, in 1857, and among the first worshippers to gather in it were the parents of Father Fitzgerald. Adjoining the church was the first parochial school of the Holy Family Parish, and here Thomas Fitzgerald received his earliest educational training. He followed the curriculum of the primitive institution as far as it could take him and then for his collegiate studies matriculated at St. Louis University, which he attended four years with eminent success. The question of a career in life he settled by entering the Novitiate in Florissant, July 19, 1869.

Having spent three years at Florissant, two as a novice, and one as a Junior, Mr. Fitzgerald proceeded for his philosophical studies to the Woodstock Seminary. He remained here three years, 1872–1875, and at the end of the period was assigned to professorial duties in St. Louis Universitv. He taught Media Grammatica for one year and Physics for two years, while during his entire three years he filled the important post of Prefect of the Senior Division, St. Louis University being at that time still a boarding-school. After his teaching career in St. Louis followed a year's residence in Cincinnati where he taught the class of Rhetoric and then in the fall of 1880, he entered on his course of theology at Woodstock, where he was ordained priest by Archbishop, now Cardinal Gibbons, on April 15th, 1882. The year 1884–1885 spent at Frederick in the exercises of the Tertianship marked the last stage in the formative period of Father Fitzgerald's career and at the end of it, he was ready for the series of distinguished employments his Superiors were to assign him.

Immediately on coming out of his Tertianship, he was appointed Superior of Marquette College in Milwaukee, then designated in our catalogues as a collegium inchoatum. He retained this charge until July 17th, 1887, when Father Lalumiere succeeded him as Vice-Rector, while Father Fitzgerald, remaining in Milwaukee, took up the duties of Vice-President of the institution. Marquette College was then but a shadow of its present imposing self, and Father Fitzgerald, when Superior, had, besides his executive duties, a number of class duties to attend to.

It was during this first period of Father Fitzgerald's residence in Milwaukee that he came into public notice as a preacher and lecturer of more than ordinary charm. Of many of the qualifications commonly supposed to make for oratorical success, he was scarcely possessed. His voice was only moderately strong, his manner undemonstrative, his self-possession liable to waver at times under the stress of an innate nervousness. The robust and native vigor of many a missionary-preacher, capable of rousing by sheer energy of voice and gesture the dormant sympathies of an unresponsive auditory was not among the resources he could count upon in his public speaking. But for all its uniformly quiet and meditative tenor, his manner both in the pulpit and on the lecture-platform was convincing to a degree. Here is a man, you said, eminently sincere, mentally acute and thoroughly competent to grapple with his problem, an expositor in clear-cut and luminous phrase of truths it is well for us to know. No one indeed ever chose his words with more deliberate and delicate precision; yet it is not unfair to say that Father Fitzgerald's scrupulous concern for the proper word acted too often as a check on oratorical impulse, and took from his public speaking the freedom and spontaneity we are accustomed to associate with the highest natural eloquence. But despite his inevitable restraint of manner, Father Fitzgerald both as preacher and lecturer achieved a notable success. His voice was singularly sweet and agreeable; with much of that emotional undertone, that power of suppressed pathos which strangely set the heartstrings of the hearer vibrating in sympathy; his kindly, winning features lent persuasiveness to his words, while his whole manner at once sincere, straightforward, scholarly and urbane, inspired confidence and riveted attention.

A few of Father Fitzgerald's lectures may here be noted. While in Milwaukee, he lectured for the benefit of the House of the Good Shepherd on the subject, "Is Life worth living?" He also lectured on "Jesuitism" and on "Divorce, —a Modern Social Plague-Spot." He was the preacher at Pontifical High Mass which marked the close of the First Council of the Ecclesiastical Province of Milwaukee, May 30, 1886, taking for his subject on this occasion, "Authority of the Bishops."

In the summer of 1888, Father Fitzgerald was sent from Milwaukee, the first scene of his ministerial labors, to Chicago, where the opening and directing of a branch of St. Ignatius College, known as the North Side Collegiate Institute, 616 La Salle Ave., was committed to his hands. It was a promising venture and during the year that Father Fitzgerald had it in charge, more than realized the expectations of Superiors. Difficulties about a parish in connection with the new school subsequently arose and after a three-year term of life the North Side Collegiate Institute closed its doors.

Father Fitzgerald had been only a year in Chicago when he was summoned to Omaha and there installed as Rector of Creighton College, on August 10, 1889. An Omaha paper of that date describes him as "a portly, affable gentleman, well known as a scholar and an educator. He is well known as a successful and polished speaker, zealous and fervent missionary. In appearance he very much resembles his genial and accomplished predecessor, Father Dowling.

During Father Fitzgerald's incumbency as Rector of Creighton College, that institution ran a prosperous course. When on July 18, 1891 he was succeeded by Father James F. X. Hoeffer, he left Omaha with a record behind him of earnest devotion to duty and valuable service to the institution over which he presided.

From Omaha, the late Rector of Creighton College, was called to Chicago, where, still to be burdened with the cares of office, he was in July, 1891, appointed Rector of St. Ignatius College. His term of office here covered the stirring session of the World's Columbian Exposition of 1893, and Jesuit Fathers and scholastics who visited Chicago on that occasion will long remember the kindly hospitality with which they were received at the college by the genial Rector and his ever obliging minister, Father Thomas Chambers. With the growth of St. Ignatius College from the rather quiet days of the eighties to its present eminence among the colleges of the province in the matter of attendance Father Fitzgerald's rectorship had much to do, if it may not be said to have been the determining factor in the process. The year preceding his arrival at the college the attendance was 278. The first year of his administration, 1891-1892, showed a registration of 289, an increase of only eleven over that of the preceding year, while the last year, 1894-1895, (Father Fitzgerald left Chicago in September, 1894) ended with a total registration of 438. The three years, 1891-1894, thus brought an increase in attendance at St. Ignatius College of more than fifty per cent.

Having thus discharged with more than ordinary evidence of executive ability the office of Rector in the colleges of Milwaukee, Omaha, and Chicago, Father Fitzgerald was

now at the order of obedience to take into his hands the government of the Province. He was installed Provincial at St. Louis University, September 23, 1894. The native kindliness and considerateness of manner, the tactful and never-failing sympathy which he had displayed while presiding over smaller communities, he was now to carry with him into his dealings with the Province generally. Temperamentally sensitive and apprehensive, he felt with more than ordinary keenness the worries and anxieties that go with the higher positions of trust in the Society. Many who were living at the University at the time will recall the acute nervous distress with which he awaited tidings of the fate of a young Father who had wandered off in a state of mental derangement and was subsequently found dead on a railroad track in the vicinity of the city. Yet if Father Fitzgerald's delicately strung nature caused him at times much intense pain and travail of spirit, it was no bar to the fidelity and success with which he discharged one by one the duties of his important office.

His administration was marked by more than one event of prime significance in the history of the Province. Most conspicuous of such events, perhaps, was the opening of the Theologate in St. Louis. It is to Father Fitzgerald's enterprise that the Province owes the commodious and impressive structure of red-pressed brick on West Pine Boulevard, which now houses the splendidly equipped Department of Divinity. The building was occupied for the first time in the fall of 1899, when the school of theology was inaugurated. On Monday, September 11, 1899, a Solemn Mass of the Holy Ghost was celebrated in presence of Archbishop Kain in the College Church. After the Mass, his Grace proceeded to the Theologate and there solemnly blessed the new structure.

Of the other events of Father Fitzgerald's provincialship, it will be sufficient to mention the visitation of the mission of British Honduras which he performed twice, first in January, 1894, and a second time in the year 1898. To visit the various outlying stations a small, frail dory had to be used as the only available means of transportation. Travel in such a craft under a boiling sun over the wind-swept waters of the Caribbean Sea, had, of course, its inconveniences, not to say, positive dangers. Yet, on the whole, the experience was a pleasant one for the visiting Superior.

Father Fitzgerald had completed four and a half years of eminent service for the Province in the capacity of Provincial when, greatly to his own relief, for the cares of office never sat lightly on his nervous and sensitive temperament, he was relieved of his charge on February 19, 1899, finding a successor in Father Joseph Grimmelsman. In the Provincial Council held at St. Louis Uuiversity in the summer of 1899 to elect a delegate to the impending Congregation of

Procurators in Rome, Father Fitzgerald was chosen to represent his Province. The visit to Europe was a privilege keenly appreciated by the scholarly ex-Provincial and on his return he spoke with zest of the interesting sights he had witnessed abroad. The Procurators held their Congregation in the Collegium Germanicum, September 27, 1899. The delegate from Missouri was the third youngest Father present, not only in age but in years of religious life. It is interesting to note that at the Provincial Congregation held in St. Louis in 1892, to elect delegates to the approaching General Congregation, Father Fitzgerald had been one of the three substitute delegates chosen.

On being relieved of the Provincialship, Father Fitzgerald spent a short time at St. Ignatius College in the capacity of temporary Superior, and then, in the fall of 1899, was appointed Pastor of the Gesu in Milwaukee, a position he continued to hold up to the time of his death. The eleven years which he spent ministering to the spiritual needs of this important and splendidly organized congregation, reputed the largest and most prosperous English speaking congregation of Catholics in the State of Wisconsin, won him a host of friends among the people of Milwaukee. The deep sincerity, the fund of sympathy, the inevitable spiritual point of view which had marked his dealings with his religious brethren were an earnest of his success in the arduous labors of the pastorate. Souls were drawn to him because they found in the priestly virtues that ever distinguished him a basis for trust and confidence. In securing funds with which to complete the inner finishing and decoration of the splendid church edifice committed to his charge, he was remarkably successful. The stained glass windows of Munich manufacture, representing an outlay of at least $30,000, are among the costliest and most artistic in the country. The new portico of the church was erected in 1902 at a cost of $19,000 by a wealthy lady of the parish in memory of her son whose untimely death followed soon upon his graduation from Marquette College. It is built of Bedford sandstone, is Gothic throughout and standing out fourteen feet from the main wall of the church completes the exterior of the building. On the occasion of the twenty-fifth anniversary of Father Fitzgerald's ordination to the priesthood, April 16, 1907, the parishioners presented him with a purse of $2000 to be spent in decorating the sanctuary of the church. A select body of them gathered in the Gesu and there a brief and simple programme was carried out.

About four years ago, Father Fitzgerald, by an apparently trivial accident, contracted a case of blood poisoning which for a time threatened to terminate fatally. He rallied so far as to be able to attend to his customary pastoral duties, though in a state of chronic physical debility. During the summer of 1910 his sickness entered on a more acute and

serious phase and he became incapacitated entirely for active work. He then asked permission of Rev. Father Provincial to retire to Florissant in the hope that the quiet surroundings of the novitiate might bring him relief. After a trying journey of almost 400 miles from Milwaukee, he reached the novitiate November 18th. Here symptoms of a deep-seated tubercular infection became manifest and all hope of a favorable issue of the patient's sickness was at an end. His death and the preparation he made for it brought out in striking relief the deep piety and spirituality of his nature, matured by habits of life-long fidelity in the exercises of the religious life. Up to within a day or two of the end, he said his office though with painful effort, glad to devote to this priestly function the last remnants of his failing strength. To those gathered about him, he spoke feelingly about an hour before his death, thanking them for their attentions and praying God to bless them and prosper them in their holy vocation. The names of Jesus, Mary and Joseph rose constantly to his lips as the breath of life grew fainter. With his heart thus fixed to the very end upon the things of God, Father Fitzgerald passed away about half-past seven o'clock on the morning of December 11, 1910.

He was buried on Tuesday, December 13th, in the novitiate cemetery, where the remains of the Fathers most closely identified with the upbuilding of the Missouri Province rest in peace. R. I. P.

Father John B. Archambault.

The Rev. John Baptist Archambault died at St. Francis Xavier's, New York, on December 23, 1910, in his eighty-sixth year. Father Archambault retired from the active ministry many years ago, but he was able to say Mass and hear confessions until shortly before his death. His mental faculties, as well as his sight and hearing, remained unimpaired to the end. He will be affectionately remembered by a former generation of students of St. Mary's College, Montreal, and by many parishioners of old St. Lawrence's, New York, and of St. Peter's, Jersey City, where he labored in the ministry during the seventies. He was born at Saint Antonie, near Montreal, Canada, October 16, 1825, and at the age of fourteen entered the College of St. Hyacynth, where he was a student for seven years. Four days before his twenty-first birthday he entered the novitiate of the Society of Jesus, at Sault-au-Recollet, Canada. In 1861 he was ordained by Bishop Loughlin, in the pro-cathedral, Jay Street, Brooklyn. For eight years he was attached to the Church of Guelph, Canada, which had been begun by Father Holzer, and when that zealous priest was stricken

with paralysis, Father Archambault was appointed pastor, a position which he held for six years. In his early days he was remarkable for his ability as a teacher, and subsequently wrote a brochure on the "Ratio Studiorum," or Method of Teaching of the Jesuits. It is very valuable for those who are beginning their career as college professors. He was the oldest of eight children; two of his brothers and a sister are still living in Canada. His parents celebrated their golden wedding in 1874, and both lived to the age of 85. The life of this venerable priest was replete with good works. R. I. P.—*America*.

Father Hubert J. Peters.

Father Peters died January 3, 1911, in St. Ignatius College, Chicago. He was born August 22, 1832, at Grand Hallena, in Belgium. He completed his course of rhetoric with the highest honors of his class in the seminary of Bascogne at the age of 22 years, and soon after entered the Jesuit novitiate in his native country. In 1867 he was raised to the dignity of the priesthood, before and after which he was employed for many years in the meritorious work of Catholic education.

We become especially interested in his career from the year 1874, when he came to share the labors of the Jesuit Fathers in the United States. For several years his charity was conspicuous in the charge of chaplain to the Little Sisters of the Poor in St. Louis, Mo. He appeared to take a special interest in each of their 200 aged men and women, not only providing for their spiritual welfare, but solacing their afflictions by ingenious devices of his charity. For instance, at Christmas time he would make every one of them a little Christmas present, such as they might have received from affectionate children.

In the early eighties we find him at Omaha, Nebraska, acting as prefect of discipline, putting order among the raw recruits of the incipient college, which has since developed into the Creighton University. One of the little boys then has written a characteristic picture of the good Father for the volume of "Creighton University Reminiscences." He says: "Away back in the dim distance looms up a well known figure. Let us picture it as we remember it. A radiant face, basking in a wilderness of snow white hair; a stately form carrying within its breast one of the kindest of hearts, a man always jolly, always approachable, with a cheering word and a pleasant smile for all. Such was Father Peters, the Prefect of Discipline of those early days. A kinder soul never lived, and in all my college days I never knew a man more truly loved, more highly respected. It

must not be imagined that his kind heart made him neglectful of duty; as a matter of fact (somewhat humiliating, but only too true), I remember to have often formed one of a score or more standing in anxious expectation outside his office door, and waiting my turn for the birch which he boisterously administered within. The ceremony, however, was no sooner over than a joke was at hand to dry the tears, and a picture mysteriously produced to smooth the ruffled dignity of the sorrowful small boy."

In 1888 Father Peters was made pastor of St. Thomas' Church, Cincinnati, and Director of the St. Vincent de Paul Society. He spent there seven years, and three more in pastoral labors at Omaha, and then came to spend the remainder of his devoted life in our midst. All of our old parishioners are familiar with his venerable form, his genial countenance, the wisdom of his counsel, his promptness and assiduity in attendance on the sick, his boundless zeal to promote the salvation of precious souls. He was chiefly conspicuous, both here and in Cincinnati and Omaha, for his charity to the needy and the afflicted. He was deservedly called the "Father of the Poor," in which capacity he for many years occupied a special parlor frequented from morning till night by applicants for assistance. The following lines of the Cincinnati Catholic Telegraph are as applicable to his last years in Chicago as they are to the labors of his earlier life elsewhere: "His charity was of that ardent, intense, unselfish kind that he was made the almoner of Catholic, Protestant, Jew and unbeliever alike. Brusque to those who needed the stimulous of a 'talking to,' he nevertheless held their respect—even won their love by the evident sincerity of his purpose. To the poor and the discouraged he was always the tender father, giving kindly advice, stimulating effort, substantial assistance—aye, giving himself, his time, energy and abounding human sympathy to alleviate misery, suffering, and distress for Christ's sake."

Wednesday evening, January 4th, the Office of the Dead was solemnly chanted by the Fathers and Scholastics of the College and Church and on Thursday morning at 10 o'clock Rev. Father Burrowes, Rector of Loyola University, offered the holy sacrifice for the departed beloved priest. At both Office and Mass a large number of parishioners and friends of Father Peters were present. R. I. P.—*Holy Family Church Calendar.*

VARIA

AUSTRALIA. *Silver Jubilee of the Australian Messenger.*—On January 1st, 1911, the "Australian Messenger of the Sacred Heart" began its twenty-fifth year. It will interest our readers to know how the periodical came into existence. The English "Messenger" was for many years published at 6d. a copy; but in 1886 the Rev. Father Dignam, S. J., brought out a penny edition, which met with such success that it inspired the Rev. J. Ryan, S. J., the head of the Apostleship of Prayer in Melbourne, with the desire of creating a similar edition for Australia. It was at first proposed to take the English "Messenger," and with some additional pages, issue it under a special cover as an Australian publication. Fortunately, however, this idea was abandoned in favor of a new "Messenger," which should present original matter racy of Australian soil, and making a direct appeal to Catholics beneath the Southern Cross. The Rev. M. Watson, S. J., was appointed editor, and the first number appeared on January 1st, 1887, as a small octavo of 32 pages. It was received with the greatest favor by the faithful in Australia and New Zealand, who at once took it to their hearts, and have ever since proved themselves firm friends of the modest periodical.—*The Messenger, January, 1911.*

AUSTRIA. *Innsbruck. The New Convictus* is rapidly approaching completion and its imposing tower is the most prominent object visible in the villa section of Innsbruck. A complete description of the new building with a short history of the old convictus, will be presented to the readers of the LETTERS in the course of the coming year. Ours will be glad to know that by a special privilege of the Holy Father, any priest who may say two masses on a Sunday, *may take a stipend for the second mass provided he devotes said stipend to the building-fund of the new convictus in Innsbruck.*

Opening of the Professed House in Vienna.—This opening took place on the Feast of the Purification, on which occasion Very Rev. Father General addressed a very beautiful letter of congratulation to the Fathers of the Austrian province, and prayers were ordered said by the entire province for the benefactors who made the foundation possible. The Canisius Church to which the house is attached was formally turned over to Ours about the same time by the association of laymen formed to build it.

New Church of Ours in Triest.—On the 22nd of January, 1911, the new Church of the Sacred Heart in Triest was consecrated by the then Bishop of Triest, Dr. Nagl, who has since become the Coadjutor Archbishop of Vienna.

With consent of the Emperor the protectorate of the new building was assumed by his favorite daughter, the Archduchess Marie Valerie. The church is built somewhat after the plan of the basilica of Santa Sabina on the Aventine in Rome and has a depth exclusive of the apse of 26 meters, a width of 9 meters and a height of 26 meters.

BALTIMORE. *St. Ignatius Church. Novena of Grace.*—To the zeal, devotion and earnest labors of Father Brady[1] was due the remarkable growth of the Novena of Grace among the people of Baltimore. It is consoling to know that this year's Novena surpassed all previous ones in the number attending. On the last day the attendance at the five exercises was 5897. The confessions numbered 4867 and the communions 6000. Of the forty-five exercises twenty were conducted by Father Brady himself. At the same time nine other churches in the city had the Novena, and some of these had double exercises daily.

BELGIUM. *Death of Father Charles De Smedt.*—The Rev. Charles De Smedt, the head of the Bollandists, died at the College of St. Michael, Brussels, after a long career which does honor to the Church and science. Father De Smedt's reputation for learning extended far beyond the confines of his native Belgium. He was born in Ghent in 1833, and entered the Society of Jesus in 1851. Having taught literature and mathematics for several years, chiefly at the novitiate of Tronchiennes, he was, in 1864, appointed professor of ecclesiastical history at Louvain. He remained there until 1876, except for one year at Brussels (1870-1871), where he was assigned to the work of the Bollandists, from which he was recalled to Louvain for reasons of health. For two years he interrupted his course of ecclesiastical history to teach theology. In 1876 he took up the work of the Bollandists permanently, and at the same time acted as Rector of the College of St. Michael, in Brussels, from 1899 to 1902. Ten years after his installation among the Bollandists he became the editor-in-chief.

His published works include: Principes de la critique historique (1880), and in Latin, General Introduction to Church History, treated from a critical standpoint (1876); Dissertations on the first epoch of Church History (1876); Acts of the Bishops of Cambray, 1092-1138, with the original text, published for the Society of French History, with introduction and notes (1880); and in collaboration with Father Joseph de Backer: Actes des Saintes d'Irlande, based on the manuscript of Salamanca (1888); and in collaboration with his brethren of the Society of the Bollandists: The continuation of the great work of the Bollandists entitled Acta Sanctorum, the thirteenth volume for October and the first and second volumes for November; the Analecta Bol-

[1] Father F. X. Brady died suddenly the night the Novena closed.

landiana quarterly from 1892 to 1906; the catalogue of the Latin hagiographical manuscripts, older than the sixteenth century, which are preserved in the National Library of Paris (1889-1893), and in Latin the Bibliography of the Saints of the first epoch and of the middle age (1898-1899). Father De Smedt contributed numerous articles to various reviews—*Revue des questions historiques; Revue des questions scientifiques; Etudes religieuses*, of Paris, and *Revue Catholique de Louvain*. He was an honorary member of the Royal Academy of Belgium, and foreign correspondent of l'Institut de France from 1894, and also of the Royal Academy of History of Madrid. This dry enumeration gives no idea of the universal esteem for this savant who has been one of the most illustrious members of the distinguished Society of the Bollandists. It conveys no idea of this man of faith, of faith so profound that he trod the pathways of science without any fear that science might ever find itself in conflict with religious truth. The candor and honesty he displayed in historical and scientific inquiries made a deep impression on the Church's adversaries, and as Father De Smedt always adopted the most rigid scientific methods —seeking the truth above everything—his work and his life constitute an apology for the Church in the true sense of that word, and a brilliant testimony to the accord which exists between science and faith.—*America*.

BOSTON. *Father Gasson on Socialism. An Editorial from the Transcript, Boston, February 6, 1911.*—Since the Sunday evening forum has been established at Ford Hall for the discussion of great questions of civic, social and religious import it has never been the centre of more popular interest than last night, February 5, 1911, when Rev. Thomas I. Gasson, president of Boston College, presented his brilliant analysis of Socialism, and for an hour, at the end of his lecture, returned with force and precision the fire of more or less hostile interrogation. Though speaking as a representative of his Church, he was on this occasion the spokesman of a much wider constituency.

The difficulty encountered by those who would actively oppose Socialism is that it is such an elusive term. Exact definition is almost impossible. It means different things in different countries. It does not mean the same thing to all who profess its tenets in the same country. While Father Gasson recognized this scattering quality he was justified in discussing the principles that have been laid down by those recognized as the leaders and prophets of the movement. As propounded by these teachers he declared the doctrine to be subversive of "individual integrity, domestic integrity and national integrity." It was the utterance of almost a self-evident truth that "the life, the vigor of the nation, depends in its ultimate analysis upon the vigor and the integrity of the individual." Socialism

destroyed personal incentive and was subversive of family or domestic integrity, since many of the Socialists advocated more or less temporary relations between men and women, "a sort of legalized free love," though he prefaced his opposition to the system with this qualification: "It may be that the Socialism that some of you follow is not the Socialism the dangers of which I am speaking about. But the doctrines of this cult can hardly rise higher than their fountainhead and those who are unwilling to subscribe to the teachings of Karl Marx and Engles should choose for themselves some other name."

Father Gasson stood up for an hour before an almost ceaseless battery of questioning or heckling, with admirable calmness and patience and without dodging. His replies were spirited, in the main convincing and consistent with his fundamental thought that Socialism, as presented by its master minds and accepted leaders, was subversive of society. "If I should come to you to confession next month and tell you that I was a Socialist, would you refuse me absolution?" was one of the questions, and the reply was: "I should require an investigation into the special brand of Socialism you favor." Evidently it would not be the kind that to his mind is so freighted with dangers to our civilization to which he would give such consideration. Probably to not a few who have ranged themselves under the Socialistic banner that was the most vital question propounded, and the reply was one likely to give rise to serious reflections in many minds. The meeting was one of the most interesting and profitable of the season's series. Radicalism has held the boards so much there this winter that it is a relief to hear an outspoken and able advocate of conservatism.

California Province. *San Francisco. St. Ignatius College Student Wins Rhodes Scholarship.*—

University of California,
Office of the President.
Berkley, December 27, 1910.

My Dear Mr. Butler:

It gives me pleasure to announce to you that the committee on the Rhodes Scholarship has unanimously determined to present your name to the Rhodes Trustee for appointment as a Rhodes Scholar. I beg to add my personal congratulation and my best wishes for a successful use of this superb opportunity.

Very sincerely yours,
Benj. Ide Wheeler.

Mr. Vincent K. Butler, Jr.
27 Buena Vista Terrace,
San Francisco.

The recent success of Vincent K. Butler, Jr., in the Rhodes Scholarship examination has been a great source of

joy to our local Catholics. This is the first year the St. Ignatius College entered a candidate to try out against the larger University students and though Mr. Butler was the only one from our Catholic college, he nevertheless proved himself the superior of his rivals.

Cecil John Rhodes established a number of stipends under will, bequeathing a large part of his estate in trust for the purpose of maintaining a certain number of British, American and German students at Oxford, in the belief that a good understanding among England, the United States and Germany would secure the peace of the world, and that educational relations form the strongest tie.

The founder suggested the following basis for awarding these scholarships:

(1) Proficiency in literary and scholastic attainments, which was to count three-tenths, (2) success in out-of-door sports, two-tenths; (3) qualities of manhood, three-tenths; (4) qualities of leadership, two-tenths.

The annual value of the scholarship is $1500 tenable for three years.

Both faculty and students of St. Ignatius College are unanimous in their praise of Mr. Butler as a man of the highest integrity. He is a member of St. John Berchman's Sanctuary Society and is constant in serving at the altar.

Bishop O'Connell, Auxiliary of the Archdiocese, sent his congratulations.

St. Mary's Cathedral, Dec. 30, '10.

My Dear Fr. Sasia:

I read this morning with the greatest pleasure the news that in competition one of your boys carried off the Rhodes Scholarship and I write to extend my hearty congratulation to St. Ignatius College and its faculty, also to the brave young man who won such honor for his "Alma Mater." Wishing you many more such honors.

I am

Very sincerely yours in Christ,

D. J. O'Connell.

China. *The Seminary of Zi-ka-wei.*—The Catholic Theological Seminary of Zi-ka-wei, near Shanghai, has 27 native Chinese students preparing for the priesthood, and the Preparatory Seminary has 21. Since the opening of this Seminary in 1842, it has sent out 103 priests, 26 of whom became Jesuits, and 77 missionaries in different parts of China.

England. *Glasgow. St. Aloysius' College and the University.*—Mr. Archibald McAlpine, who left St. Aloysius' College about three years ago after winning the 12th place in the University Bursary Competition, has won the *Snell Scholarship* at Oxford. This is a great event. This Scholarship, now worth £180 a year at Balliol, is confined to

Glasgow University men, and is the blue ribbon in Arts. He was the youngest of the competitors, and is a thoroughly good and devoted Catholic.

Africa. Bulawayo. The Society's Educational Work in South Africa.—The following eloquent appreciation of the Society's educational work in South Africa appeared in the December *Cornhill* (pp. 743, seq.)

"The Jesuits were in Rhodesia more than 300 years ago. Tradition tells of a Jesuit church at Zimbabwe in the sixteenth century, and a chalice has been found far up the Zambesi; but these early missionaries all perished, leaving no trace of Christianity behind them. The Order reappeared in the days of the Pioneers; and the great work it has achieved in Rhodesia, both among white and black, emphasizes the truth that only the pick of men in education and intelligence can deal with the problems of such a country. The Fathers at Bulawayo went through the Matabele troubles with the Pioneers, giving them both material assistance and spiritual consolation. Father Barthélemy, with his dark-eyed sensitive French face, is a specially well-known and respected figure at Bulawayo, where it is remembered that he was with the troops at all the most dangerous points during the Matoppo campaign, and gave consolation and absolution to the dying when himself so ill and exhausted that he had to be raised up by others in order to do so.

"It is no disparagement to the other Churches to say that the Jesuit Fathers stand first, both in the education of white children in their large school at Bulawayo, and in that of natives at their Mission school and settlement at Chishawasha, about nine miles from Salisbury. It must be considered that the Order draws on every civilized country in the world for its members, that only the most promising youths are admitted, and that during the long and arduous years of their education, these are again and again sifted out; that it also drains, as it were, a very large area for its funds, and that it can and will send the most learned and capable of its members to any spot on the habitable globe, where his services are needed. When all these things are taken into consideration, it is hardly to be expected that any priesthood ordained under ordinary conditions, or teachers having to earn a livelihood, can compete with this the most brilliant and wealthy of all the Orders."

Georgetown University. *Banquet to Chief Justice White.*—January twenty-first, will be forever remembered as a banner day in the history of Georgetown University. There never has been a more representative assemblage of our Alumni than that which on the last "Founder's Day" gathered about the festive board to pay a double tribute to the memory of John Carrol, Georgetown's founder, and to the living presence of Edward Douglas White, her most

distinguished son, recently appointed Chief Justice of the United States Supreme Court.

The luxurious banquet at the New Willard was graced by the presence of the newly appointed Chief Justice of the United States, the guest of honor, and by four Associate Justices of the Supreme Court. Mr. James Bryce, Ambassador from England, sat at the right of Chief Justice White, while Mr. George E. Hamilton, President of the Alumni Association and toastmaster of the evening, sat at his left. Prominent among the other guests of the evening were Justice Harlan, U. S. Senator Foster, Justice Day, Justice Lamar, Count de Buissert, Hon. Hannis Taylor, Hon. Chas. Broussard, Ex-Associate Justice Aldis B. Brown, Hon. Ramsdell, Justice Gould, Justice Clabaugh, Rear-Admiral Stocton, John W. Yerkes, Rev. Father Himmel, Rev. Father Conway, E. J. Stellwagen, Col. Henry May, Rev. Father Daugherty, Rev. Father Whitney, Rev. Father McDonnell, Mr. A. Lisner, Hon. Sands, Hon. Tracey, Hon. Putnam, Hon. Estopinal, Justice Sheppard, Mr. John G. Agar, Mr. Wilcox, Mr. Shipman, Dr. Kober, Dr. Cogan, Mr. Key, Rev. Thirkfield, Mr. Keating, Dr. Wilmer and Dr. LaPlace.

In addition to these, and many other specially invited guests, there were in attendance over three hundred members of the Alumni from all parts of the country. Long before the hour for speeches had arrived, hearty toasts were drunk to Justice White, Justice Harlan, Ambassador Bryce, Justice Day, Rev. Father Himmel, President of Georgetown and Fathers Whitney and Daugherty, both ex-presidents of the University.

The address of Ambassador Bryce was the occasion for a prolonged outburst of enthusiastic and hearty applause. The striking popularity of the distinguished Englishman was evident from the time he had first entered the hall, and when he rose to speak, the whole audience hung on his every word. He gave expression to his approval of the small college and to his admiration of the literary and humanistic course of studies prescribed by Georgetown. The presence of Chief Justice White caused him to allude to the Supreme Court as the arbiter of our destinies and the "unfolder of the best thought of the people." Some anarchists in Europe might disapprove of the Supreme Court, he said, and of the policy of having courts at all, but all others over there were a unit in praising it. In the following words he paid his respects to the striking vista of the college buildings. "I think the graceful spire that adorns the Healy Building is one of the most beautiful sights in Washington. As I walk out of an afternoon, I frequently pause and admire it, silhouetted against the tender safron of the sunset sky." He concluded with the remark that Chief Justice White had the respect and admiration of every man whose admiration and respect were worth having.

Mr. White, himself, spoke next and of course was received with a warm welcome. In responding to the compliments heaped upon him he expressed his appreciation and declared that he was overwhelmed.—*The College Journal.*

Presentation of the New Law Building to the University.—This event took place February 22nd, in Gaston Hall. Mr. George B. Wickensham, Attorney General of the United States, made the principal address. George E. Hamilton, LL. D., gave the history of the Law School in an excellent speech. Here are some extracts from it.

I am directed by the Faculty of the Law School of Georgetown University to inform you that the new addition to the Law School Building, begun in June last, and made necessary to accommodate the large and constantly increasing number of students, is now fully completed and ready for occupation and use.

This addition, in design and arrangement, has been made to conform to the original structure, and in its completion gives to the University one of the largest, most convenient and best equipped law school buildings in the country, and though planned to provide for future growth, is even now scarcely sufficient in size and space to accommodate the seven hundred and forty-six students who crowd the roster of one of the youngest, but one of the strongest, law schools now existing.

Of all the law schools to be counted today in and throughout this broad land there are only two, Harvard University Law School and Michigan University Law School, that can claim an attendance larger than Georgetown's, and when we consider that Georgetown Law School is still in its infancy, that forty-one years ago it was only a dream, a hope of the parent stem, "old Georgetown College," we may indeed marvel at her growth and rejoice in her greatness.

How could so much of progress and useful achievement be crowded into the few years that measure the brief span between her present position of strength and her day of small beginnings? The answer to this question may be found in the character, the ability, devotion and worth of the men who brought her into existence, and have guided her courses from the beginning and through the years of struggle and trial onward and upward to this her day of crowning influence and power.

Organized in 1870 the Law Department of Georgetown was conceived in 1789, when the foundations of the University were laid by John Carroll, patriot, priest and scholar, and pioneer of Catholic education in America.

The School of Arts and Sciences, which was Carroll's first gift to the Nation, was in 1815, by Act of Congress raised to the rank of a University, and by that Act the President and Directors were empowered "to admit to any

degree in faculties, arts and science, and liberal professions, to which persons are usually admitted in other Colleges and Universities in the United States."

In 1833 Georgetown University was authorized by Papal decree to confer degrees in theology and philosophy, and in 1844, for useful purposes and protection, was by Act of Congress incorporated under the name of the President and Directors of Georgetown College, and in this act of incorporation its powers and privileges were broadened and enlarged, and better and more certainly defined.

In 1849 the Medical Department was added to her faculties, and at the commencement exercises in June of 1870 the then Rector, the Rev. Bernard A. McGuire, announced the establishment of the Law Department, its opening session to be held in October following.

This announcement was the result of the suggestion and advice of Martin F. Morris, Dr. Joseph M. Toner and Charles W. Hoffman, all of them honored citizens of Washington, friends of education, and Georgetown's devoted sons.

By the addition of the Department of Law, Georgetown was possessed of all the faculties to which it was by Act of Congress entitled in order to enable it to give to the youth of America training and education in the arts, sciences and liberal professions, and in this complete equipment of his University here at the Nation's Capital, we see the perfect fulfillment of Carroll's great dream.

The progress of the Law School was for many years slow and sometimes difficult, and in its inauguration the parent College, suffering from the loss of patronage due to conditions at the South, and being without endowments, was compelled to make a prudent and modest beginning.

The first sessions of the School were held in a rented room in the old Colonization Building, at the corner of Pennsylvania Avenue and Four-and-a-half Street, and twenty-five students only responded to the first roll call. The course was then limited to two years, and only the more important branches of the law were taught.

In 1872 the Law School was moved to the old Gonzaga, or Washington Seminary Building, on F Street between Ninth and Tenth Streets northwest, where for ten years it continued its sessions. During the earlier part of this period the progress of the School was slow and the attendance small, due largely to the business and financial depression then existing throughout the country; but in 1875 new life and vigor were infused into the University and all of its Departments by Rev. P. F. Healy, under whose administration Georgetown entered upon what may be termed the progressive period of her life and history.

Father Healey's personal interest in, and attention to, the Law School and its conditions was great and untiring, and

the results were immediate and far reaching. The curriculum was enlarged, the standards advanced and the Faculty materially strengthened.

Martin F. Morris, man of letters, able lawyer and admirable judge, entered about this time upon his long and useful term of active service in the School, of which he was, as before stated, one of the originators, and for upwards of thirty years gave, for love of Alma Mater, his time, energies and talents to the cause of legal education.

At this time also Richard T. Merrick, whose fame as a lawyer was Nation-wide, became a member of the Faculty, and proved a powerful aid to Father Healey in his plan and work for the upbuilding of Georgetown University.

During this period the course and scope of instruction was materially increased. Post-Graduate subjects were introduced and a third year of study was added. Father Healey himself delivered for several terms lectures on Ethics and its relation to Positive Law, and thus laid the foundation for the splendid work of his successors in this useful field of instruction, notably of the Rev. Renè Holaind and the Rev. John A. Conway.

In 1881, under the Rectorship of the Rev. James A. Doonan, a worthy successor to Father Healey, an additional impulse and direction was given to the progress of the School, and its efficiency largely increased.

In 1882 the old Gonzaga Building was torn down to make room for business enterprise, and the Law School was temporarily moved into the Lenman Building, on New York Avenue near the corner of Fifteenth St. Conditions soon became crowded there, for the School was rapidly growing in influence and in numbers, and in 1884 the building at the corner of Sixth and F Streets was remodeled for its accommodation, and here was taken up what was intended to be a permanent abode.

Throughout this time the Faculty of the Law school, encouraged always by the successive Rectors of the University, continued to raise the standards of study and efficiency, to widen the curriculum and to strengthen the teaching force of the School.

In 1890 it became apparent that that the building at the corner of Sixth and F Streets was insufficient to accommodate the now rapidly increasing number of students, which at that time was over two hundred, and with the assistance of the University a Law School Building was planned and erected on E Street between Fifth and Sixth streets, and this is now part of the site of our present home. In 1891 the Law School took possession of this—the first—building owned by it, and thus passed forever from rented quarters.

With the increase in attendance the Faculty of the Law School was enlarged and strengthened and the standard and scope of instruction advanced.

In 1898 a fourth year was added to the course, three years being devoted to Under-Graduate and one year to Post-Graduate study.

At the opening session of 1909 the students in attendance numbered 608, and the building of 1891, considered when built by even the most enthusiastic well-wisher of Georgetown to contain ample room to meet the needs of the School for a quarter of a century at least, was found to be already overcrowded and overtaxed. Accordingly it was determined to build a new addition, to which reference has been made, and by which the holding capacity of the original building has been more than doubled.

No reference to the Law School and its growth and achievements could well be made without mention of the several Rectors of the University, who successively from 1870 down to the present day have in their disinterested devotion to the cause of education so well supported and directed the efforts of the Faculty. These make up a long and splendid roll of honor, and on this roll Healey's name should lead the rest.

Of the present Faculty and Instructors, many of whom are here and all of whom are dear to the friends of Georgetown and well known to the public, I will only say that they, taking up the work where those who have gone before laid it down, have brought it on and will continue it along the same lines of solid efficiency and usefulness even to the end, and to the friends of Georgetown University I will say further, that when they remember that the conduct of the Law School is in the hands of men like its present Rector, Father Himmel, its Dean; Chief Justice Clabaugh, of the Supreme Court of the District of Columbia; of Chief Justice Shepherd, of the Court of Appeals; Justices Gould and Wright, of the Supreme Court of the District; of Holmes Conrad, Hannis Taylor, John W. Yerkes and Daniel W. Baker, and others equally as devoted and as able, they need have no doubt or apprehension but that the future growth, usefulness and integrity of the Law School will measure up to, and even exceed, its past, as great as that past was.

GERMAN PROVINCE. *Dedication of St. Boniface's Novitiate and House of Retreats.*—October 18, 1910, witnessed the solemn dedication of the new Novitiate and House of Retreats in honor of St. Boniface in 's Heerenberg. The ceremonies were performed by the Most Rev. Archbishop of Utrecht and the Bishop of Fulda. The entrance to the house was artistically decorated with flowers, banners and pennants and illuminated by two one thousand candle power arc lights. The Rt. Rev. guests were met at the station on the evening of the 17th by a mounted escort with an old papal Zuave at their head.

The solemn dedication began at half past eight on the morning of the 18th. The Archbishop of Utrecht dedicated

the domestic chapel while the Bishop of Fulda blessed the crypt, the exercitants' chapel and the rooms of the cloister. The bishop of Fulda then presented to Father Provincial a beautifully enshrined relic of St. Boniface.

A remarkable tribute of welcome and congratulation was brought by a deputation of the young men's Sodality of Emmerich. This Sodality was founded by the Jesuits in 1634 and is still flourishing in this the twentieth century. In the evening a procession of 900 torch-bearers followed by a numerous concourse of people arrived from the town. An enthusiastic address was read by the speaker in which he extended to the Jesuits in the name of all his fellow citizens a hearty welcome to 's Heerenberg. Father Provincial then thanked the assembled gathering and the Bishop of Fulda spoke a few hearty words. After receiving on their knees the blessing of the Bishop the crowd defiled back into the town.

The building of St. Boniface's Novitiate was begun in October, 1908. By the end of 1909 the outer structure had been completed and put under roof. The interior work progressed rapidly during the course of 1910, so that the novices were enabled to take possession in September.—*From Mittheilungen aus der Deutschen Provinz, Christmas, 1910.*

HUNGARY. *Budapest. First Hungarian Sodality Congress.*—During the Hungarian Catholic Congress of last November, the first Congress of the Hungarian Sodalities of our Lady was held in Hungary's capital. In spite of the fears of many as to its success nearly 3000 Sodalists took part and the enthusiasm and devotion knew no bounds. The preparatory work was done under the direction of Ours who were assisted by a committee of a hundred Sodalists in Budapest. The general communion on the feast of St. Stanislaus in the basilica made a great impression. The interest in and enthusiasm for the Sodality is growing. About a year ago a Sodality for priests was started in Budapest, which will form a training school for future directors. The Jewish Freemasons have turned their attention to the Sodalities also; not in admiration but in ridicule. One of their organs published the names of all the prominent Sodalists in Budapest with their occupations and places of residence, in order, if possible, to compromise them. But the laugh was turned upon the paper itself when someone remarked in another sheet, that the names of so many respectable men had never graced the pages of the Jewish publication before.

INDIA. *Ceylon. Two Hundreth Anniversary of the Death of Father Joseph Vaz.*—On January 16th it was just two hundred years since Father Joseph Vaz, "the Apostle of Ceylon," closed at Kandy his long missionary career in

Ceylon. The *Catholic Herald* of India, with due acknowledgment to the *Ceylon Catholic Messenger*, gives a brief outline of his wonderfel career: "He could not enter the island as a *priest*—he entered it as a *slave*! Once there, where he could not exercise his zeal as a *priest*, he did so in the guise of a *beggar*. He was not the man to shrink before any suffering or humilation, when it was a question of saving souls. He spared neither time nor trouble, neither health nor bodily comfort to push vigorously on the work he had come to accomplish in Ceylon. He travelled incessantly, and visited every year all the stations in the island. Day and night he toiled on, neither unnerved by fatigue nor discouraged by obstacles, till, after a most laborious life extending over twenty-four years, he literally died in harness. Thus it was that he succeeded not merely in reviving the Catholic Faith in this country, but in developing it so rapidly that, whereas on his arrival there was but a handful of Catholics, there were, at the moment of death in 1711, no less than 70,000, of whom over 30,000 were converts from Protestantism or paganism." In accordance with the order of the Patriarch there was on January 16th, in all the churches of the diocese, a solemn Te Deum coram Sanctissimo in thanksgiving for the benefits granted by God through the missionary work of the Venerable José Vaz.

Mangalore. Episcopal Consecration. Rev. Paul Perini, S. J.—The 4th of December, 1910, was the day of the consecration of the Rt. Rev. Paul Perini, S. J., as the Bishop of the diocese.

The consecrating Bishop was the Metropolitan, his Grace the Most Rev. H. Jurgens, S. J., Archbishop of Bombay, who was assisted by his suffragans, the Rt. Rev. H. Doering, S. J., Bishop of Poona, and the Rt. Rev. A. Faisandier, S. J., Coadjutor Bishop of Trichinopoly. A large number of the faithful, among whom there was a slight sprinkling of Protestants and Hindus, deemed it an honor to be present on the occasion. The secretary to the Archbishop was Father Stein, the brother of the late Father Urban Stein, the first Jesuit priest that was vicar of the Cathedral when the Society of Jesus took over the charge of the mission, and whose remains lie interred in the same Cathedral where he had lived a strenuous life and died a premature death. At the close of the ceremony the secular clergy to the number of seventy presented a Latin address of congratulations and a purse to the newly consecrated Bishop.

Memorial to Father Müller.—A Committee of prominent gentlemen, representing the several communities of Mangalore, has been constituted with the object of raising a "Father Müller's Memorial Fund." The interest accruing from it will be devoted to the support of the Institutions founded by him, viz., the Leper Asylum, the Hospitals and the Homœopathic Dispensary where hundreds of out-patients

irrespective of caste and creed are treated and receive medicines gratis and from which prescriptions by letter are daily despatched to patients throughout India. The maintenance of these establishments involves an outlay of Rs. 40,000 yearly.

Rev. Father D. Gioanini, S. J., the present Manager of Father Müller's Charitable Institutions (Kankanady P. O., Mangalore, S. Canara) appeals to all the friends and admirers of the late Father Müller. Cheques may be made payable to his credit in the Bank of Madras or in the National Bank of Bombay. A subscription of Rs. 1,000 or upwards will entitle the donor to the rank of a Founder of the Institutions, while one of Rs. 500 or upwards will place him on the list of Benefactors. Their names will be engraved on a marble tablet in a conspicuous part of the building as a lasting monument to their generosity, and above all they will have a share in the deep gratitude and daily prayers of the poor and suffering inmates of the Kankanady Institutions.

Trichinopoly, Madura. A Tribute to Ours in Madura from the Rev. T. Roche in the Catholic Tribune of Dubuque, Iowa.—The Jesuit Fathers at Madura were very kind to me. They have charge of four thousand Christians out of a total population of 150,000. Besides these they have many outlying missions, and these good Fathers are constantly going up and down the country in bullock-carts, ministering in the native villages, instructing neophytes, and, in the face of countless difficulties and obstacles, doing the work which alone can save India from the blighting superstition, which now hangs heavy over the whole land. At Madura they have a high school, in which there are one hundred boarders and one nundred and fifty day scholars. Their church is far too small; and when one remembers that this city has one of the grandest pagan temples in India, it is but natural that they should be seeking the means to enlarge it, for human respect plays a large part even in India. They have also begun a technical school, where native boys are being taught trades. This is a very important work, owing to present economic conditions. A community of French sisters from Lyons is co-operating with the good Fathers. Their activities are manifold. They have a school for Brahmin girls, an orphanage, an old people's home, a dispensary, where medicines are distributed free; and the sisters are the only doctors, whom thousands of the natives know. Under them there is a community of native sisters, with a school of their own for low-caste children. I found these poor sisters seated on the floor with their little charges squatted about them. I was shown all through their little home and though the place was scrupulously clean, the evidences of poverty were very touching. These poor native sisters are making a living by pounding rice and preparing food for

their towns-people; and the remuneration for their labor is very slight. They sleep on the floor on palm matting, and I can safely assert that there is not a Catholic family anywhere in America which is as poor as they are. It is here in India that one appreciates the Jesuit Fathers at their real worth. Every time I think of my visit to their house in Madura, I thank God for belonging to a faith which produces such devoted and self-sacrificing missionaries.

IRELAND. *Father M. Russell.*—The many friends of Father Russell will be glad to hear he is still vigorous, in spite of a burden of seventy-seven years. Three new books from his pen have recently been published: "Life of Blessed John Eudes;" "Priedieu Papers;" "Jesus is Waiting." What the literary critic of the Lyceum said of a previous volume is equally true of these recent publications: "Father Russel has the happy art of combining the highest literary charm with an earnest and contagious piety."

The Conversion of Wales.—Father Patrick Kane, who it will be remembered won Bardic honors at the Welsh Eisteddfod in 1908, is a strong believer in the theory that the conversion of Wales can only be brought about through the medium of the national language. In a recent article on "The Ancient Faith of the Welsh," he calls attention to the fact that the two first missioners sent from Rome, St. Germanus and St. Lupus, were selected especially for their knowledge of the language of the Cymri. Their mission, which was complete, must doubtless be attributed in great part to the fact that they used the language dearest to the people, and thereby won their hearts. For then, as now, the Cymraeg was greatly loved by the people. In early times, the Church saved Wales by availing itself of the help of men who knew the vernacular; whereas, in later days, she lost Wales from not having available Welsh preachers, and withdrawing such as were in the country to her great centres such as Cardiff and Swansea, into which the English-speaking Catholics congregated."

"Maol-Dafydd" (The Servant of David), to give him his full Bardic title, is the first Catholic priest who has ever won such a high distinction. Father Kane hopes soon to resume his labors among his beloved Welsh, who were hugely pleased to find an Irishman speaking their native tongue as fluently as themselves.

Father Edmund Hogan, D. Litt., F. R. U. I., has just published a book which will be a lasting monument to his profound scholarship and indefatigable zeal in the cause of Irish studies. The volume, which is issued under the auspices of the Royal Irish Academy and runs to over seven hundred pages, bears the title: "Onomasticon Gœdelicum Locorum et Tribuum Hiberniæ et Scotiæ: An Index, with Identifications, to the Gaelic Names of Places and Tribes."

Ten years, ago, when in his seventieth year, Father Hogan, though busily engaged as Professor and Examiner of Irish Language and History in the University, began to get ready for the press the mass of materials he had collected for this work. He has had the satisfaction of being able to see this standard work printed and published, and is already hard at work on another volume.

JAMAICA. *Opening of the Cathedral, Sunday, February 5th.*—A magnificent ceremony! This was the unanimous verdict of all who attended the Pontifical High Mass, on the occasion of the dedication of the new Cathedral. It was of a truth the greatest religious celebration in the history of Jamaica. Attended by His Excellency the Governor and Lady Oliver, high officials of State, men and women of all creeds, the Pontifical Mass revealed to the multitude the dignity and pomp of the ceremonies of the Catholic Church.

Long before ten o'clock, the hour fixed for Mass, every seat in the Cathedral had been taken, and standing room was at a premium.

At ten minutes to ten, the main doors to the south were closed and locked, and almost immediately after the procession of Bishops, Monsignori, Priests and Acolytes started from Winchester Park.

It was a brilliant spectacle. As the procession reached the main entrance of the Cathedral His Lordship Bishop Collins approached the door, and Mr. W. O'Reilly Fogarty presented to the Bishop in the name of the Catholic Workingmen of Kingston, a golden key, with which His Lordship unlocked the door. The organ pealed forth its joyous sounds and a chorus of voices announced the solemn entry into the sacred edifice. As the procession moved up the aisle, all eyes were directed to the zealous Vicar Apostolic, Bishop Collins. The priests and higher dignitaries in the procession were: Fathers Kaiser, Lenahan, Rodock, Howle, Kreis, Mulligan, Moore, Leary, O'Shea, Prendergast, Pilliod, McDermott and Guiney (all priests attached to the Jamaican Mission); Monsignori McNamee and McCarty of Brooklyn; Bishop McDonnell, of Brooklyn; Father Rockwell; Bishop Nilan, of Hartford, and his Hon. Chaplain, Father Fisher.

The officiating clergy were, His Lordship Bishop Collins, Celebrant; Father Mulry, Deacon; Father Gregory, Subdeacon; Father Harpes, as Assistant Priest.

The Mass was sung to the Mercedantes' creation in B flat, the choir consisting of fifty voices assisted by two clarionets.

Mr. Henry Nation presided at the organ and was undoubtedly at his best. His mastery of the difficult music and the able conductorship of Mr. Arthur Chevolleau, assisted greatly in making the ceremony a notable triumph.

Father Terence Shealy, S. J., of New York City was the preacher, and he made a profound impression upon all.

At night, the big edifice was again crowded to its utmost capacity. His Lordship Bishop Collins gave Benediction of the Most Blessed Sacrament; Father McDermott was Deacon and Father Kreis, Sub-Deacon. Father Rockwell, S. J., Socius to the Provincial of the New York-Maryland Province was the preacher.

Children's Demonstration.—Monday, the 6th, was children's day at the Cathedral, for a special Pontifical Mass was sung on their behalf, commencing at 8 A. M.

The Catholic school children assembled at their respective schools in full force early in the morning, and at seven o'clock they marched off for the Cathedral, along with their teachers. Every available seat was occupied by the little ones, and it was also found necessary to utilize all the chairs; even on the sanctury steps the children sat. They numbered close on 4,000—it was a most inspiring sight.

The procession of the clergy came through the main door, up the aisle, and into the sanctuary. Headed by a large number of acolytes attired in their scarlet and white dress, the Fathers of the Mission followed, then came Father Leary, as Sub-Deacon of the Mass; Father Rodock, as Deacon; Father Rockwell, as Assistant Priest; Father P. M. Collins as Master of Ceremonies; Bishop McDonnell of Brooklyn, as Celebrant of the Mass, with His Lordship Bishop Collins in the rear.

In the sanctuary was Monsignor McCarty of Brooklyn.

The Mass then proceeded, Bishop Collins taking his seat on the Epistle side of the Sanctuary. The sermon was preached by Father Howle, S. J.

At night there was Pontifical Benediction, Bishop Collins being the Celebrant; Father Prendergast, Deacon; Father Guiney, Sub-Deacon; Father Harpes preached the sermon. His subject was the Blessed Eucharist. There was another big turn out of the congregation.

Requiem High Mass.—On Tuesday the 7th a Requiem High Mass for the dead was celebrated at Holy Trinity Cathedral by His Lordship Bishop Collins. The sermon was preached by Father Mulry, who gave the history of the Catholic mission in Jamaica for the past 400 years beginning from the time of the Spanish occupation.

Closing Service.—The closing service in connection with the opening of the New Roman Catholic Cathedral took place on Tuesday night, the 7th. The Sacred edifice was thronged. Mr. Nation again presided at the organ with Mr. Chevolleau conducting the choir.

The preacher for the occasion was the Reverend Father O'Shea. His text was: "He who hath begun a good work in you will perfect it to the end."—*The Banner of Mary, March, 1911.*

Description of the Cathedral.—Rising majestic, and towering above all else in the Liguanea, is seen, from the sapphire

waters of the Caribbean, a dome and cross, enthroned amid the emerald circled mountains of our island home.

Beneath that dome and cross, the last word in ecclesiastical art, on this side of the New World, has been said to the greater honor and glory of God; and a living sermon is preached in modern reinforced concrete.

Catholics in Jamaica to-day, should feel a glow of holy pride in the possession of so great a heritage as their grand cathedral; and their generous thanks should pour forth in a rich continuous stream of acts, words and deeds to the good Bishop Collins, through whose indomitable energy and perseverance this great work has been accomplished. None but the Great Good God can ever know the weariness and anxiety that must have assuredly caused him in surmounting the difficulties and hardships which we know beset his path in consummating in so short a time this stupendous and glorious work of art. It seemed but yesterday that we saw amid the ruins of the dreadful cataclasym the Church of Holy Trinity, and tomorrow will be dedicated a cathedral which older countries than ourselves have taken generations to complete. The best in art and handicraft in the New World was sought and combined for the honor and glory of God, and so it was that the design was entrusted to Raymond F. Almirall of 51 Chambers Street, New York City. Among the works of this eminent architect are the beautiful Church of St. Michael's, Brooklyn, constructed at a cost of $300,000. The Mortuary Chapel, Calvary Cemetery, world famed for its beauty and exquisiteness, and the Hospital for Tubercular patients in New York City erected at a cost of ten million dollars.

Although it was at first thought that the style of architecture adopted could never fulfil all that was required of it, surely doubts are now dispelled, and one may realize and appreciate correctly the talent that suggested the Byzantine period. We have the pleasure and satisfaction of knowing that only one other Cathedral of its type and construction exists to-day in the whole world and that is the Cathedral in Poti, Russia, designed by Professor Mansfield.

As originally designed the Cathedral was 37 feet higher than it now is. Unfortunately, owing to financial considerations, the design was altered; which has had the effect of dwarfing the structure. It now stands 85 feet from the ground to the summit of the grand cupola; the height to the smaller cupolas being 50 feet. From the floor to the interior of the grand cupola is 77 feet 3 inches, "which has a radius of *22* feet 6 inches; to the pendentives of the cupola is 57 feet 6 inches" and to the half dome over the apse 33 feet. The rose windows are 21 feet in diameter. The ribs supporting the grand cupolas are 4 feet 6 inches thick and the slab or outer cover 8 inches. The main piers which form the absolute support for the grand cupola and pendentives

and thus secure the safety and stability of the structure are 12 feet thick. The area of the whole building is 12,600 square feet. The construction has been carried on in reenforced concrete by the Walker-Fyshe Co., Structural Engineers, Montreal, Canada. In the construction 6,000 barrels of cement, 160 tons of steel, 2,000 cubic yards of sand and 3,700 cubic yards of stone were used; and the cost has been £12,492 12s. 11d. exclusive of the extras, which among others are: coppering of the cupolas £965, doors, windows, etc., £910, roofing and ridging £250, fencing and gates £400. The transcendent glory of the magnificent interior is revealed in the expression of an extremely high art, gloriously and superbly executed by Brother Schroen.

The magnificent Altar of white Carrara marble and mosaic, in appropriate Byzantine style, is the gift of our esteemed citizen, Mr. Theo. Byndloss and costs, including erection, £1,560. The design of this exquisite work of art was turned over, and left completely by the architect, Mr. Almirall, to the Church Art Work Company, of New York City, the finest Church Marble Workers in the United States. The president and head of the Company is Mr. Jos. F. Diamond. The beautiful side Altars, also in white Carrara marble and mosaic, cost £250 each.

Passing on to the organ we have the gift of our highly esteemed citizen, the Hon. Lieutenant Colonel Charles James Ward, C. M. G., costing complete, including the casing and erection, £1,453. This magnificent instrument, undoubtedly the best in this part of the New World, was constructed by Messrs. Cassavant Bros., of Montreal, Canada. The casing was designed by Mr. Almirall, who was determined that nothing savoring of anachronism should creep in to mar the effect of the original design and suggestion of the Byzantine Period. The exquisite beauty of our native mahogany in the casing has been wonderfully brought out by the subtle skill and genius of Messrs. Kearns Bros., formerly of London, but who have now happily settled down in our midst, to prove what can still be done in Jamaica in the highest grade of the joiners and cabinet makers skill. The entire work reflects the greatest credit on Mr. John Kearns under whose personal direction and control this work was completed. The throne and pulpit are also in mahogany, and the wood carving wonderful in skill and finish too. The superb beauty of these works can be readily imagined, when we realize that the cost of the organ casing, throne and pulpit alone cost £568. The Gallery front designed by Brother Schroen costing £350 and the benches designed by Brother Leonard, costing £1,082, both in native mahogany, and works of Byzantine Art, were also constructed by Messrs. Kearns Bros.

The beautiful Sanctuary lamp is the gift of Mr. Ivanhoe Gadpaille, another of our esteemed citizens and a City Coun-

cillor, and cost £86. The magnificent Sanctuary rails in wrought brass, specially wrought to a design furnished by the architect, Mr. Almirall, cost £250 and is the gift of another highly esteemed citizen, Mr. Charles T. Isaacs, Managing Director and President of the well known firm of the Kingston Plumbing Company.

The beautiful mosaic of the floors and Sanctuary, worked to designs furnished by Brother Schroen and executed under the skilled and personal direction of Mr. James Kearns, cost £800, and await some generous donor.

Lastly, adding to the glory of this great Cathedral, a peal of bells will sound forth in rich and solemn cadence, and bid the worshippers both high and low, rich and poor, come and fall in humble adoration before the earthly throne of the enthroned Godhead. The bells are the gift of the Hon. George McGrath, Custos of St. Catherine, and will cost £500.

Finally, we come to the cost of this superb structure. The amount expended to date is roughly very nearly £23,500. It is presumed that when the final touches have been added the cost will not exceed £25,000; this amount will include the cost of the site and architects' fees.

Missouri Province. *Chicago. The Michael Cudahy Engineering Building.*—The Engineering Department will be opened in September, 1911, with courses in Civil, Electrical, Chemical and Mechanical Engineering. The school will be under the direction of men who have had the advantages of thorough technical training and wide experience. Our Catholic students will find in this new department of Loyola University the same advantages that are offered in the old and well endowed colleges. In point of completeness and equipment the new engineering building will possess all the best features of the latest engineering schools.

Professor J. D. Newton, of the University of Kansas, has been chosen dean of the new department of engineering at Loyola University. He will enter on his duties early in July and will devote the entire summer to the organization of the new department and in engaging the other members of his teaching staff. He holds the degree of master of arts from Holy Cross College and the degree of mechanical engineer from Cornell University. He served in the engineer corps of the United States army during the Spanish-American war.

Deaf Mutes give Reception to Father F. A. Moeller.—Nearly five hundred deaf-mutes from various parts of the city celebrated the silver jubilee of the ordination of the Rev. F. A. Moeller, S. J., chaplain of the Ephpheta mission, Sunday afternoon at the Ephpheta school, Fortieth and Belmont avenues, Chicago, Ill.

The Rev. F. A. Moeller was congratulated and entertained by the deaf-mutes, who gave a program of speeches, songs, and monologues in the "sign language." At the

conclusion of the program, which had been prepared by his speechless friends as a surprise, Father Moeller likewise spoke in the "finger language," thanking them.

The pupils of the school and the adult deaf of the city presented Father Moeller with a purse of silver and with various gifts to be used in his mission chapel at 12th and May streets.

Cincinnati. St. Xavier College. The Royal Guard and Frequent Communion.—The members of the Royal Guard, in the six months from September to March, have received 8181 Communions, and in February, 48 students practised the second or third degree, that is, received Communion from twice a week to daily.

Milwaukee. Marquette University. A New Discovery by Father Ignatius Kircher.—It has long been desired by lecturers on physics to secure some device for presenting a continuous spectrum of the dark lines. Hitherto the means were all uncertain, and the best of presentations on the screen, of dark-line spectra were only momentary, and at very irregular intervals, in flashes. The Rev. Ignatius Kircher, S. J., instructor in mathematics at Marquette University, has discovered a very simple means of projecting the "dark line" spectra. It is the use of the "flaming arc" whose projected spectrum gives results most satisfactory and interesting.

New Orleans Province.—*Death of Rev. Father Provincial.*—Very Rev. John F. O'Connor, S. J., Provincial of the New Orleans province of the Society of Jesus, died at Mobile, Alabama, March 27th, after a brief illness.

Rev. Aemilius Mattern, Rector of the College of the Immaculate, New Orleans, has been appointed acting Provincial.

Spring Hill College. The New Chapel.—All know why the new chapel was built. On the morning of January 18th, 1909, the Providence of God saw fit to visit us with a disastrous fire, which completely destroyed the frame building in which services had until then been held. The erection of a new chapel became necessary. Reverend Father Twellmeyer, the President, of the college, decided to build a temple for the Most High which would be the crowning glory of the newer, the better, the greater "Spring Hill." Within six months of the fire the corner-stone of the present structure was put in place. To our impatient eyes it seemed that the work of construction went on very slowly. But when we returned to college this fall the new chapel was ready for Divine Service.

Celebration of the Two-hundredth Anniversary of the Founding of Mobile.—The celebration of the two-hundredth anniversary of the founding of Mobile, which was conceived by and carried through under the auspices of the Catholic clergy and laity of the Mobile diocese, was a very imposing function throughout, and worthy of the occasion. The

solemn pontifical mass in the Cathedral, with its ministry of Cardinal Archbishop, Archbishop, Bishops, Priests, and a host of minor clergy, its vast interior thronged with the faithful, the great organ and the great choir—all combined to form an impression that will not be forgotten by the participants nor fail of permanent record in history. Especial praise must be given to the orator of the occasion, Rev. Father de la Moriniere, whose taste in selection of his theme, sound judgment and eloquence in the treatment of it, and the beauty of delivery commanded the admiration of all hearers.—*Daily Paper.*

New York. *St. Francis Xavier's College. Annual Dinner of Alumni Sodality.*—The annual dinner of the Xavier Alumni Sodality was served in the Hotel Astor on Thursday, April 20th. There was a large attendance, a delicious menu and excellent music. The dinner occupied two hours, and the speeches occupied two hours more.

The president, Andrew J. Shipman, welcomed the members of the sodality to their forty-eighth anniversary dinner, and gave an account of the success of the organization. The principal addresses were made by Father Thomas J. McCluskey, Rector of the College, and the Hon. Bourke Cockran.

St. Ignatius Loyola Church. The Mission.—Twenty-four hundred men were present at the closing exercises of the three weeks' mission given in the Church of St. Ignatius Loyola, Park Avenue, during Lent. The impressive scene presented each evening durng the men's week was greatly heightened by the solemnity attendant upon the closing exercises, when all the electric lights in the church having been extinguished, those present, each man holding a lighted candle in hand, pronounced in unison the renewal of their baptismal vows.

While the mission was in progress the Fathers heard 9,000 confessions, and gave 36,000 Communions. The mission is regarded by all acquainted with its details as most remarkable in every respect. One of its first fruits was the admission of twenty-three converts to the Church; another, the preparation of seventy-six adults for confirmation. Every society connected with the Church has gained considerably in membership, the greatest accessions being in the ranks of the young ladies' and ladies' sodalities, the former adding 550 new names and the latter 400 to its rolls.

New House for Laymen's Retreats.—By the recent purchase of Fox Hill Villa, on Staten Island, from the L. H. Myer estate, the Laymen's League for Retreats has acquired a house which will be devoted exclusively for that purpose. The movement for retreats for laymen began two years ago. Retreats have since been held at Fordham and at Keyser Island, South Norwalk, Conn. The acquisition of a house will make possible the establishment of a regular schedule

the year around, and, it is believed, will result in a great extension of the movement.

The property has a beautiful situation near Fort Wadsworth, and comprises twenty acres. It was one of the show places of the island, and its owner is said to have spent more than $800,000 on the land and buildings. The present house will be remodelled and will be ready in August. The new home will be known as Mount Manresa. The property was bought April 26, 1911.

PHILADELPHIA. *St. Joseph's College. Mourning at the College for the Late Archbishop Ryan.*—The deep grief with which the death of Archbishop Ryan was felt among the Jesuit Fathers of this city, to whom he was much attached, was touchingly expressed on Sunday, February 12th, at every Mass celebrated at the Church of the Gesu, when the officiating priest referred to the sad loss which the archdiocese had sustained in the death of its spiritual guide and father. Father Lyons, the rector, spoke at some length upon the great qualities of mind and heart which had ever characterized the life of the aged prelate, and which had made him beloved by those of every creed who had any personal acquaintance with him.

At the regular monthly meeting of the Alumni Sodality at St. Joseph's College, Father Lyons made an appropriate address upon the death of the Archbishop. It was a beautiful and touching eulogy of his saintly and lovable character.

PHILIPPINE ISLANDS. *Manila. Letter of Pope Pius X on the Catechism Classes.*—The Jesuit Fathers of Manila sent to our Holy Father, Pius X, a richly bound album of photographs of the various Catechism classes in Manila and its suburbs, under their direction. As the album contained photos of four of our Conferences of Christian Doctrine we here publish the letter of appreciation written in reply by His Holiness.

"Pius X, Pope, to our beloved Son, José Clos, priest of the Society of Jesus, Vice-Superior of the Jesuit missions in the Philippine Islands.

Beloved Son, Health and Apostolic Benediction.

There is no work so necessary in these times when religion, mainly through ignorance, is either neglected or attacked, as that of instructing the people, especially the young, in the precepts of Christian Doctrine.

And therefore it should be more than sufficiently evident, especially in view of the fact that We have addressed a special letter to the Universal Church on this subject, that there is nothing We consider of greater importance than that the Clergy should exert itself in this matter with the utmost diligence.

You will then readily understand how great was our satisfaction, how great our pleasure, when We received your letter and the Album accompanying it. From them

We learned of the skill and of the truly fruitful labors of the Society of Jesus in instructing the youth of the Philippines in their Faith. We congratulate the excellent, the industrious Society, which, though persecuted in some lands, ceases not to deserve well of the Christian commonwealth.

To you, beloved son, to your brethren who in compliance with the wishes of your Superiors carry on so energetically this great work, to the Sodality of the Blessed Virgin of the Ateneo, to the students in the seminaries of St. Francis Xavier and of St. Charles who help you so opportunely on Sundays by their services and resources, We offer our best thanks, while We exhort you most earnestly to persevere without flinching in the undertaking you have begun.

And as a pledge of the Divine favor, as a testimony of our good-will, We impart to you all with greatest love the Apostolic Benediction. Given at Rome, in St. Peter's, the 23d day of the month of January, 1911, the eighth year of our Pontificate.

PIUS X, *Pope.*"

—*Messenger of the Sacred Heart, Manila, March, 1911.*

PORTUGAL. *Pope Pius X and the Portuguese Exiles. An extract from La Revista Populare, a Catholic weekly, under the editorship of Rev. Dr. Felix Sardá Salvany, January 5th, 1911, Barcelona.*—

PIUS X AND THE JESUITS.

On the morning of December 20th, 1910, His Holiness, Pope Pius X, granted an audience to a group of Portuguese Jesuits sent into exile by the Government of the new republic. He delivered a long address to them which was an apologetic defense of the well known order founded by St. Ignatius of Loyola. Some of it is given here.

"I feel deeply," said the Pope, "the rude combat and the unceasing war that is being waged in some nations against you, in spite of the fact that your Society is the most humble, laborious and charitable among Christian associations. According to your adversaries the Jesuit has given up his toiling life of prayer and study for the soft and comfortable living of the sybaritic millionaire.

This endless war is the best proof of your stock, and of the strength and resistance of the austere constitutions of your order.

Those words of Jesus are your motto: 'They have persecuted me; and so will you be persecuted.'

The Society of Jesus is the living wall against which the enemies of the Church have invariably gone to pieces. All who have attempted to destroy the Church from Paul Sarpi down to Calvin and Luther have first turned their hatred against the Jesuits, who by their virtue, science and true faith are exercising a great influence over the people.

It is a fact well known to me that calumny has unfailingly followed the Society of Jesus everywhere.

We have heard all sorts of crimes imputed to the glorious and heroic Society of Jesus. God forgive the accusers!

We look upon you as the incarnation and the moral strength of the universal Church.

You know full well the sufferings that are awaiting you, the many combats that you will have to fight, the persecutions which in some nations are being organized against your existence.

But, at the same time, we are deeply moved, by the testimony of sympathy, love and charity shown to you by many cities, which build for you colleges, churches, and erect monuments in your honor.

We know the austere life of the Jesuit. He gets up before dawn, he prays, studies, educates, instructs, serves the poor and the sick. His diet is always poor and simple as that of a workman. He betakes himself to his humble cell; an unpretentious bed, a chair or two, a few books and a Crucifix make up all his furniture.

Have confidence, the world will some time do you justice."

Jesuit Missions in the Lower Zambesi (Portuguese East Africa).—The Jesuit missions in the Lower Zambesi (Portuguese East Africa) were to be deprived of their missionaries on January 1, 1911. On the strength of the Anti-Slavery Commission the Austrian and German Governments interfered, and the Portuguese Republic was forced to cancel the decree of the expulsion of the Jesuits from those missions. —*America.*

SPAIN. *Statistics of the Martyrs of the Society of Jesus. From the Spanish Calendar of the Apostleship of Prayer.*

Portuguese	271
Frenchmen	111
Spaniards	104
English and Irish	74
Japanese	66
Italians	63
Austrian-Hungarians	38
Poles	33
Germans	31
Belgians	15
South Americans	15
Mexicans	13
Dutchmen	6
Syrians	4
Chinese	4
Natives of Tonquin	4
Coreans	2
Philippinos	2
Ethiopians	1
Indians	1
Nationality unknown	49
Total	907

WASHINGTON. *Confirmation and Communion.*—On the third Sunday in February, in St. Aloysius Chursh, Washington, D. C., Cardinal Gibbons confirmed a class of 571, one of the largest in the archdiocese of Baltimore. Among them was a number of converts.

At the early Mass 1,700 men and boys received holy communion in a body. They belong to the "Third Sunday Brigade," because on the third Sunday of each month they receive communion in a body.

Cardinal Gibbons delivered a brief sermon to the men at the early Mass. "I am extremely edified and gratified," said the Cardinal, "at the sight which presents itself to my eyes this morning. Such a sight is well calculated to elevate and rejoice the heart of God's minister, and I will say that I do not think so grand a manifestation of faith could be excelled in any part of the country. It is evidence, indeed, that our faith is not decaying, but that rather it is actually progressing. Allow me to congratulate you, my brethren, on your grand profession of Christianity this morning and to wish to you and to your families the graces, the blessings and the peace of Jesus Christ, our Savior."

The Press Committee of the Aloysius Club.—Recently the Aloysius Club of the parish, under the direction of Reverend A. J. Duarte, S. J., has placed Mr. Ryan in charge of its Press Committee, which is pledged to "use every available means to refute such published articles as attack the true Faith or are subversive of Christian mortality." The club has capitally demonstrated the value of organization. One of the Washington papers which had featured on its front page a series of vile attacks on the Church made by a local club of free-thinkers, refused to accept a Catholic reply for publication, on the old, transparent plea of wishing to "avoid controversy." Whereupon the Aloysius Club descended on the Managing Editor with such a showing of numbers and influence that his decision was reversed and he published the Catholic side with almost as much space and as large display of headlines as he had given to the spoutings of an irresponsible handful of atheists.

League of the Sacred Heart.—Seventeen hundred men belong to the League of the Sacred Heart, in St. Aloysius Church, Washington, D. C. Of this number about eleven hundred go to Holy Communion on the Third Sunday of every month. This number was built up from about forty men, and has gone on increasing through six years by adopting the following method, and I firmly believe that great results may be obtained in any parish by using the same methods.

(1) Have the Church for Men only, at some one Mass, on a certain Sunday every month of the year.

(2) Send a postal to each man every month, the Thursday before the Sunday they are to meet; always have something to attract, some news, etc. Sisters' school children

can direct them. Take up a collection to defray expenses; however, increase of collection will almost pay for them.

(3) Insist on attendance at Men's Mass. Do not urge communion, they will go if they come to the Men's Mass.

(4) Have some one handy for confessions during the Men's Mass.

(5) Do not preach long, a short ferverino will suffice.

(6) Try to put a certain pride in them about organization, so that they will talk it up, and get others to come.

(7) Always begin on time and end on time.

(8) Try to be at the door of the Church to say a word to as many as possible. Shake hands and send all away in good spirits.

(9) Have some hymns printed for them, and go up and down the middle aisle, lead them if possible, or get some good singer to do it.

(10) Let men come up to communion from the rear of the Church first; form a line along both sides of the pews, and let those who have received go back through the center of each aisle.

(11) Have a box in the vestibule where they can drop the names of new members, or old members whose addresses are changed. Keep all the postals returned in mail to correct addresses.

(12) At end of Mass, for thanksgiving have one of the men recite two or three prayers with an Our Father and Hail Mary.

(13) Have first few pews, on Gospel side of middle aisle, for instance, reserved for boys; all boys go there.

(14) At Christmas and Easter let the postals be something extra. If possible, give out to the men on these occasions a little picture, during the Mass when they are seated.

(15) After each mission and yearly retreat, urge strongly membership and attendance at that Mass.

(16) The only obligation are (1) to make every morning the Morning Offering. (2) Attendance at Men's Mass on Men's Sunday.—*From a Letter of Father Eugene McDonnell, Rector of Gonzaga College.*

WORCESTER. *Holy Cross Night.*—The annual observance of Holy Cross night, on the evening of October 27th, 1910, was in every sense in keeping with the customary enthusiasm and success which have crowned this social event in the history of the night on Mt. St. James. Despite the weather man's attempts to make things disagreeable outdoors, nothing was present to alloy the real genuine enthusiasm which prevailed within the walls of the college. Faculty, alumni and student body heartily coöperated to make this year's celebration a banner one, and judging from the all-round goodfellowship and cheerfulness manifested during the evening, their efforts were well rewarded.

The Holy Cross Club of New York.—The Holy Cross Club of New York held its sixth annual dinner at O'Donnell's, New York city, on Tuesday evening, January 24th, 1911. Without doubt it was a splendid success, both fraternally and prandially. The banquet hall was full of enthusiasm, songs and good cheer; but more than this, 125 Holy Cross men, good and true, came along, who mingled and swapped genuine hand-shakes and claps on the back with their friends from Holy Cross.

Worcester County Alumni Association.—The Worcester County Alumni Association had its annual banquet, Thursday, February 16th, the president of the association, C. Eugene McGillicuddy, '91, calling the meeting to order.

The Connecticut Alumni Association.—The fifteenth annual banquet of the Connecticut Alumni Association was held in Waterbury, Conn., on the evening of February 21st.

About fifty Holy Cross men were welcomed by Rev. Luke Fitzsimons, president of the association. The toastmaster was Rev. John G. Murray, chancellor of the diocese of Hartford.

HOME NEWS. *New Scholasticate.*—The Province has, after long and serious deliberation, finally selected the site for a new Scholasticate.

The Lilienthal Estate, comprising about fifty acres, was purchased on Holy Saturday, April 15th, 1911.

This Estate is situated in the City of Yonkers, N. Y., on the Hudson River, about sixteen miles from the Grand Central Station, New York City, and about three miles from the New York City line.

In dimensions, it has for its Eastern boundsry, 1200 feet along North Broadway, on the West it has 1260 feet along the Hudson River, on the South there are 1989 feet from North Broadway to the River, on the North, there are 1695 feet from North Broadway to the River. The altitude is 300 feet above sea-level.

The Public Disputations.—His Eminence James Cardinal Gibbons, Very Reverend Father Provincial and a number of distinguished visitors were present at the public Disputations held at Woodstock on May 2nd. Rev. Peter A. Lutz, S. J., defended the treatise "De Theologia Generali" and Mr. John H. Fasy, S. J., defended "De Universa Philosophia."

The objectors against the theses in Theology were :—

Rev. C. J. Callan, O. P., Professor of Philosophy in the Dominican House of Studies in the Catholic University, Immaculate Conception College, Washington, D. C.

Rev. Luke V. McCabe, D. D., L. L. D., Professor of Dogmatic Theology, St. Charles' Seminary, Overbrook, Pa.

Rev. Joseph Bruneau, S. S., D. D., Professor of Dogmatic Theology, St. Mary's Seminary, Baltimore, Md.

Rev. Joseph L. Spaeth, S. J., Professor of Sacred Scripture, St. Louis University, Mo.

The objectors against the theses in Philosophy were :—

Rev. G. Sauvage, C. S. C., D. D., Professor of Dogmatic Theology, Holy Cross College, Catholic University, Washington, D. C.

Rev. Edmund J. Wirth, PH. D., D. D., Professor of Philosophy, St. Bernard's Seminary, Rochester, N. Y.

Rev. Francis P. McHugh, D. D., Professor of Dogmatic Theology, Seton Hall, So. Orange, N. J.

Rev. Thomas I. Gasson, S. J., President of Boston College.

The Philosophers Academy, 1910-1911.—The following papers were read during the Scholastic year:

September 14. *The Eye as an Optical Instrument* (*Illustrated*); Mr. H. P. Wennerberg. September 26. *A Phase of Modern Spiritism;* Mr. W. F. Jordan. October 5. *A Pragmatist's Idea of Truth;* Mr. D. F. Ryan. October 19. *Reality in Modern Philosophy;* Mr. W. F. Cunningham. November 2. *Aerial Locomotion* (*Illustrated*); Mr. G. A. Connors. November 16. *Aristotle and the Causes;* Mr. J. F. Doherty. November 30. *Aristotelian Teleology;* Mr. W. H. Graham. December 14. *Immanent Teleology and Problems of World Order;* Mr. E. D. Sanders. December 23. *Aristotelian Teleology and Mechanical Explanation of Nature;* Mr. J. B. Doonan. January 4. *Structure and Functions of the Living Cell* (*Illustrated*); Mr. C. E. Shaffrey. January 16. *Vital Phenomena and Teleology;* Mr. C. G. Herzog. February 1. *Instinctive Activity and Teleology;* Mr. G. T. Eberle. February 21. *Corals and Coral Islands* (*Illustrated*); Mr. J. R. Hurley. March 15. *A Modern Menace to Education;* Mr. A. A. O'Leary. March 29. *Mysticism and Exact Thought;* Mr. M. I. X. Millar. April 10. *Socialism—Political Atheism;* Mr. L. A. Dore. April 21. *Radium and Radioactivity* (*Illustrated*); Mr. W. F. McFadden.

The Winter Disputations were held on the 14th and 15th of February. *De Sacramento Pœnitentiæ*, Mr. Miley, defender; objectors, Mr. Nevils and Mr. Cahill. *De Virtutibus Infusis*, Mr. Hammer, defender; objectors, Mr. Selga and Mr. Rafferty. *Ex Sacra Scriptura*, "The Witness of Papias to the Evangelists," Mr. J. M. Kilroy, essayist. *Ex Jure Canonico*, "The Constitution 'Vacante Sede Apostolica' of Pius X," Mr. C. A. Murphy, essayist. *Ecclesiastical History*, "Christianity and the Fall of the Roman Empire," Mr. R. A. O'Brien, essayist.

Ex Psychologia, Mr. O'Leary, defender; objectors, Mr. Dore and Mr. Hurley. *Ex Cosmologia*, Mr. Byrnes, defender; objectors, Mr. Hogan and Mr. Doherty. *Ex Logica*, Mr. Brown, defender; objectors, Mr. McQuade and Mr. Beck. *Astronomy*, "Binary Stars," Mr. C. E. Shaffrey, lecturer, *Chemistry*, "Chemistry of the Soil of Woodstock," Mr. A. J. Hohmann, lecturer.

The Spring Disputations were held on the 25th and 26th of April. *De Sacramento Matrimonii*, Mr. Rouke, defender; objectors, Mr. Kimball and Mr. Kouba. *De Virtutibus Infusis*, Mr. Fox, defender; objectors, Mr. Cotter and Mr. Bell. *Ex Sacra Scriptura*, "Exegesis of Romans, III, 21-31," Mr. T. J. Gartland, essayist. *Ex Jure Canonico*, The Constitution "Romanos Pontifices" of Leo XIII, Mr. P. Rafferty, essayist. *Ecclesiastical History*, "The Establishment of the Papal States," Mr. J. Stack, essayist.

Ex Ethica, Mr. Herzog, defender; objectors, Mr. Kelly and Mr. Francis. *Ex Philosophia Naturali*, Mr. J. Gallagher, defender; objectors, Mr. Ryan and Mr. Scanlan. *Ex Ontologia*, Mr. Shanahan, defender; objectors, Mr. Bulman and Mr. Mulry. *Physics*, "The Modern Internal-Combustion Engine," Mr. W. R. Cullen, lecturer.

St. Thomas' Day.—The Theologians held their Academy in honor of St. Thomas Aquinas on March 7, 1911. The following papers were read: *Scholasticorum Vexillarius* by Mr. Stack. *St. Victor's.—A Medieval Scholasticate* by Mr. McCormick. *Woodstock.—A Memory*, by Mr. Corrigan. Mr. Tallon read a poem entitled: *The Smoke of Autumn Leaves*. The Orchestra under the direction of Mr. Earls and the Theologians' Glee Club under Mr. Fremgen furnished excellent musical numbers.

The Theologians' Academy, 1910-1911.—Very Rev. Father Provincial and the Consultors of the Province were present at the first meeting of the Academy. The large attendance throughout the year gave evidence of interest in the work of the Academy, and of appreciation for the excellent papers that were read.

October 6. *Was Maryland the Land of the Sanctuary?* Rev. J. J. O'Rourke.

October 20. *The Delectatio Victrix in St. Augustine and in the Augustinenses*, Mr. H. A. Coffey.

November 3. *The Emotional Element in Literature*, Mr. J. A. Cahill.

November 17. *Dogmatic Sermons*, Mr. J. A. Morgan.

December 2. *A Fallacy in Scientific Socialism*, Mr. J. M. Fox.

December 30. *The Jesuit Reductions of Mindanao* (*Illustrated*), Mr. J. J. Daley.

January 5. *A Glimpse into the American College, Rome*, Rev. D. J. M. Callahan.

January 19. *Mental Disease—A Problem for the Moralist*, Mr. T. J. Delihant.

February 3. *Intercourse among the Nations at the Time of Abraham*, Mr. A. C. Cotter.

February 22. *Methodism—Its Creed and Propaganda*, Mr. J. E. McQuade.

March 16. *The Protestant Reformation in Ireland*, Mr. C. J. Hennessy.

April 6. *Dr. Lea on Indulgences*, Mr. W. C. Nevils.

DOCUMENTS.

REVERENDE IN CHRISTO P. PROVINCIALIS

P. XTI.

Quum nostra hac ætate facultas benedicendi coronas, cruces, sacra numismata, et alia id genus pietatis subsidia, eisque applicandi Indulgentias Apostolicas, multo facilius quam ante a S. Sede concedatur, ne complures e nostris Sacerdotibus ea salutari facultate careant, qua in præsens tam multi ex utroque Clero gaudent, opportunum prorsus visum est mihi et PP. Assistentibus, ut ejusmodi facultas, quæ ex Compendio Privilegiorum, n. 67, simul cum facultate applicandi Indulgentias a diva Birgitta nuncupatas, communicatur cum Præpositis aliisque Superioribus, ac per eosdem cum Patribus ad sacra ministeria excurrentibus, et cum *uno alterove Sacerdote* in unaquaque Domo, in posterum cum Præpositis pariter Provincialibus aliisque Superioribus communicetur, sed per eos etiam cum iis omnibus singularum Provinciarum et Domorum Patribus ad gradum jam promotis sibique subditis, quibuscum iidem Præpositi Provinciales aliique Superiores pro suo prudenti arbitrio utramque facultatem communicandam consuerint, sive agatur de Patribus ad sacra ministeria excurrentibus, sive de aliis.

Cum reliquis vero Patribus nondum formatis utraque facultas pro eo tempore communicari poterit, quo suis Provincialibus vel Superioribus convenientius in Domino videatur.

Ampliorem igitur utriusque facultatis communicationem, meis hisce litteris legitime decretam atque indictam, ac per suos cujusque Patris Superiores exsequendam, R. Va. in omnibus Provinciæ suæ Domibus de more promulgari jubeat.

Commendo me SS. SS.

Romæ, die festo SS. MM. Japonensium, 5 Februarii 1911.

R^ae. V^ae.

Servus in Xto.

Franciscus Xav. Wernz,

Præp. Gen. Soc. Jesu.

REVERENDE IN CHRISTO P. PROVINCIALIS.

P. C.

Ad studiosius excitandas Congregationes nostras Bonæ Mortis, quæ pridem incredibili Christifidelium emolumento vigebant et florebant, nunc autem non paucis in locis miserando languore jacent, vel penitus conciderunt; Summum Pontificem per litteras suppliciter rogavi, ut Congregationes

ejusmodi ampliori Indulgentiarum copia locupletari dignaretur, idque Sua Sanctitas, uti fuerat postulatum, benignissime concessit per sequens Rescriptum, quod cum R. Va. communico, ut in sua Provincia publici juris fiat:

BEATISSIME PATER.

"Franciscus Xaverius Wernz, Præpositus Generalis Societatis Jesu, ad Sanctitatis Tuæ pedes provolutus, sequentia humiliter exponit.

Congregatio Bonæ Mortis Primaria in Templo SS. Nominis Jesu Romæ erecta, quæ præclare olim conferebat ad fidelium devotionem, infortunio temporum non parum languescit; multisque in locis Congregationes Bonæ Mortis eidem Primariæ Romanæ aggregatæ debito pariter vigore carent. In votis igitur est, ut omnes Bonæ Mortis Congregationes, nova vita novoque fervore concepto, pietatem melius conservent, inflamment Sodalium animos, eosque in via Domini magis magisque promoveant, præsertim vero per pium exercitium recollectionis menstruæ et præparationis ad mortem.

Nullum vero hujus renovationis excitamentum efficacius fore videtur, quam si Sanctitas Tua, Prædecessorum Suorum Benedicti XIII et Pii IX b. m. exemplo, divinum Ecclesiæ Thesaurum benignissime aperiat et Primariæ Congregationi Bonæ Mortis, aliisque eidem aggregatis vel aggregandis novas quasdam Indulgentias concedere dignetur.

Quatuor itaque capita complectitur prasens Oratoris postulatio.

I. Ut Sodalibus confessis ac Sacra Synaxi refectis qui Sanctissimum Sacramentum devote visitaverint simulque ad mentem Summi Pontificis pie oraverint, Indulgentiam plenariam lucrari possint.

1. Die quem singulis mensibus ad spiritualem recollectionem et præparationem ad mortem unusquisque elegerit;

2. Die quo semel in anno ut se ad mortem præparet Confessionem Generalem unusquisque instituerit sive totius vitæ sive ab ultima generali inchoando;

3. Diebus festis Pretiossimi Sanguinis et Dolorum B. M. V. (Fer. VI post Dom. Pass.), et in Commemoratione Omnium Defunctorum.

II. Ut Missæ omnes in suffragium animæ Sodalis cujusvis defuncti celebratæ privilegio altaris gaudeant.

III. Ut Communio requisita pro quacumque Indulgentia hisce Congregationibus concessa vel concedenda ubicumque fieri possit; itemque visitatio Sanctissimi Sacramenti ubicumque asservetur.

IV. Ut omnes Indulgentiæ Congregationibus Bonæ Mortis concessæ vel concedendæ, excepta tamen plenaria in mortis articulo lucranda, etiam animabus fidelium defunctorum applicari possint."

Et Deus., etc.

Die 9 Februarii, 1911.

"SSmus D. N. D. Pius Div. Prov. Pp. X. in Audientia R. P. D. Adsessori S. Officii impertita, benigne annuit pro gratia in omnibus iuxta preces. Præsenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus."

L. S. ALOISIUS GIAMBENE,
Substitutus pro Indulgentiis.

Præterea R. Væ. significo, in tertio Fasciculo *Actorum Romanorum, S. J.* suo tempore ad Provincias Domosque ex Urbe mittendo, hoc ipsum Rescriptum typis vulgatum iri simul cum novo Summario Indulgentiarum Congregationibus nostris Bonæ Mortis concessarum, a Sancta Sede rite approbato; quod etiam prodibit in nova *Diplomatum* editione, quæ paratur, pro erigendis vel aggregandis Congregationibus Bonæ Mortis.

Commendo me SS. SS.

Romæ, die festo Beati Joannis de Britto, 17 Februarii, 1911.

R^ae. V^ae.

Servus in Xto.
FRANCISCUS XAV. WERNZ,
Præp. Gen. Soc. Jesu.

REVERENDE IN CHRISTO P. PROVINCIALIS

P. XTI.

Quanta cum sollicitudine, vigilantia ac severitate Sancta Sedes cautum usque voluerit, ne ex libris sive editis sive edendis fidei morumque integritas ullum caperet detrimentum, testantur potissimum recentiores Constitutiones Apostolicæ "Officiorum ac munerum" a Leone XIII et "Pascendi" a Pio X. editæ, quæ in Acta Sanctæ Sedis relatæ præ oculis haberi debent ab iis, qui in partem Apostolicæ sollicitudinis vocantur, quales in primis censentur Ordinarii Religiosorum Moderatores: Ordinarii quidem, ut in sua diœcesi noxios libros prohibeant, innoxios edendos approbent; Prælati vero Regulares, ut nonnisi innoxios a suis subditis edendos approbent. Ad eos accedunt etiam deputati Censores, quibus librorum examen committitur.

Quanta pariter sollicitudine ac vigilantia Societas nostra curaverit, ut nullus Nostrorum liber edatur, qui vocationi nostræ non conveniat, perspicitur profecto vel ex sola de libris evulgandis Ordinatione in Instituti corpus inserta, cui consonat postrema Congregatio XXV, Decreto 11, n. 5: quæ quidem Ordinatio si a Nostris, quorum interest, simul cum laudatis Apostolicis Constitutionibus fuerit adamussim observata, gravissimo sane officii nostri debito satisfecerimus.

Quod vero attinet ad praxim testificandi in principio vel in fine operis concessam a legitimo Superiore facultatem, ut

opus imprimatur, hæc habeo quæ animadvertam ad majorem apud Nostros uniformitatem:

1. Ex articulo 41 Constitutionis "Officiorum ac munerum" certo constat, quibusnam libris edendis apponi debeat de concessa tum Ordinarii, tum Prælati Regularis facultate testificatio.

2. Etiamsi Ordinarii pro regionum diversitate diversa utantur hujusmodi testificationis formula, a Nostris etiam adhibenda, si opus est; expedit tamen, ut a Nostrorum Moderatoribus una fere eademque ubique usurpetur.

3. Formula approbationis librorum edendorum, quæ in libello "Practica quædam ad Formulam scribendi," pag. 47, Nostris proponitur, spectato Curiæ Romanæ stilo et communiori usu hodierno, ad aptiorem verborum concisionem reducenda videtur.

4. Romæ Magister Sacri Palatii rem hoc uno verbo expedit: *Imprimatur*, suo suique officii nomine subscripto, omissis die, mense, anno, ac sigillo.

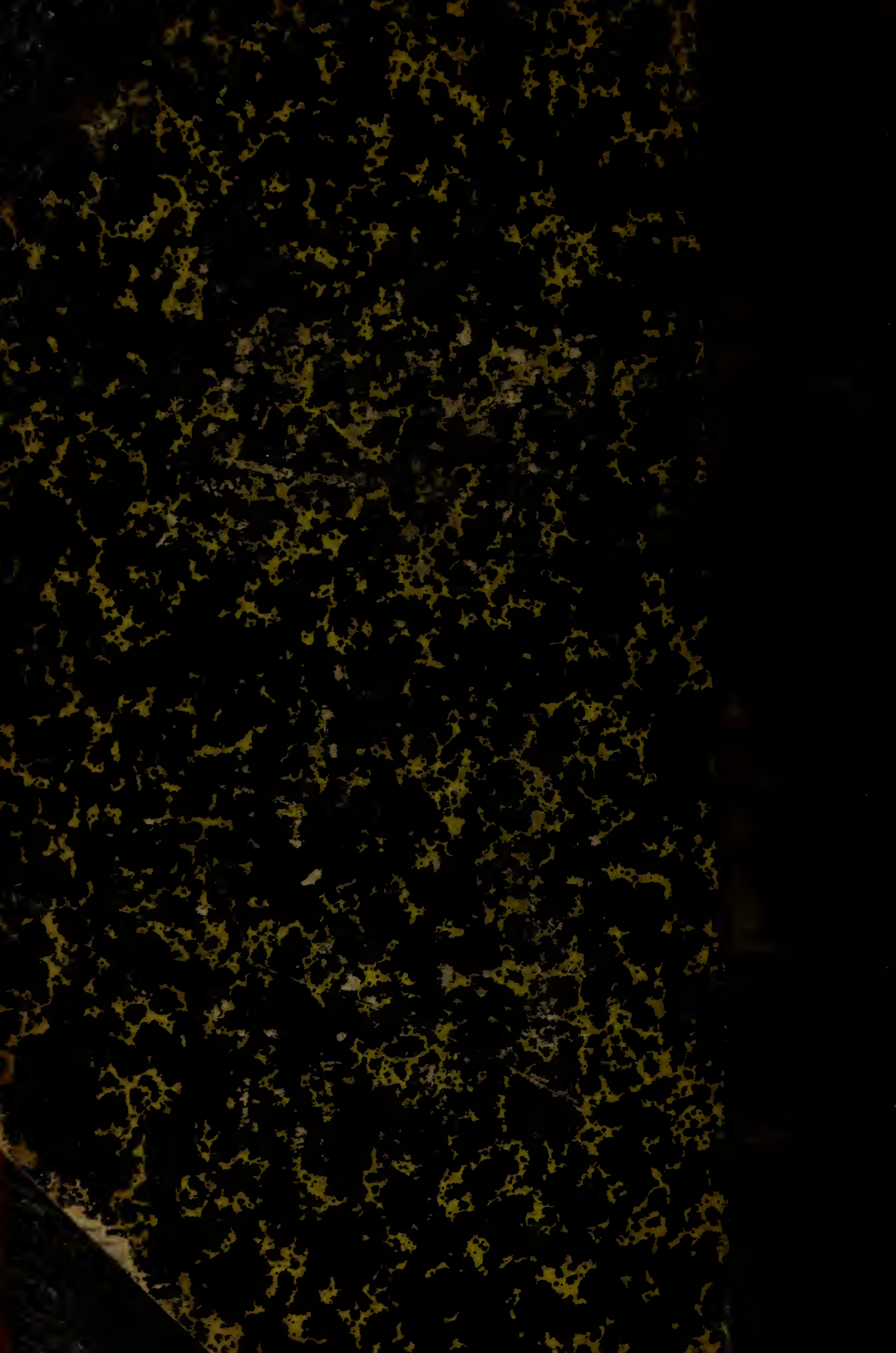
5. Apud Nostros nonnulli Provinciarum Præpositi hanc Formulam usurpare cœperunt: *Imprimi potest*; qua nulla aptior neque simplicior. Eam vero alii ita complent: *Imprimi potest, si iis, ad quos pertinet, ita videbitur;* hæc autem conditio de jure semper subintelligitur.

His igitur omnibus bene perpensis, mecum censent PP. Assistentes: Alterutram Formulam a Nostrorum Moderatoribus esse ubivis usurpandam, nimirum: *Imprimi potest*, vel *Imprimi potest, si iis, ad quos pertinet, ita videbitur;* subscripto Superioris nomine atque officio, et omissis die, mense, anno, ac sigillo.

Commendo me SS. SS.

Romæ, in festo Beati Joannis de Britto, die 17 Februarii, 1911.

Reverentiæ Vestræ
Servus in Christo
Franciscus Xav. Wernz,
Præp. Gen. Soc. Jesu.

Ministeria Spiritualia Prov. Maryland.—Neo-Eboracensis, a die 1ª Jul. 1909 ad diem 1ᵐ Jul. 1910

DOMICILIA	*Baptizati*	*Conversi*	*Confess.*	*Commun.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1ᵐ Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Tridua*	*Visit. Nosoc.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Fœdus SS. Cordis*	*Pueri in schol. paroch.*	*Puell. in schol. paroch*	*Schol. Domin.*
BALTIMORE	61	38	64089	61039	42	.....	70	200	66	144	455	180	1	12	5	1	2	9	8	205	10	1499	4	795	5100	.....	.....	250
BOSTON COLLEGE	89	66	130853	169744	5	3	1278	560	197	460	969	473	...	13	9	4	7	5	9	2230	....	6684	13	2204	10000	.....	.....	400
" St. Mary's	44	6	50195	7594	29	6	327	92	192	.....	364	128	...	3	...	.....	2	3	.....	1021	474	823	5	1654	1500	287	299	596
" Holy Trinity	143	11	25136	23200	43	1	116	489	64	247	173	71	...	1	...	1	.....	...	1	91	3	292	2	1010	.....	234	201	435
BOWIE	81	4	4684	4450	12	....	37	80	39	.....	88	92	..	.....	.....	.....	.....	...	.....	.....	.....	.....	.....	.....	.....	425	.....	177
BROOKLYN	36	3	24615	15520	6	1	24	99	23	.....	440	110	2	2	2	.....	4	1	2	29	.....	660	6	390	300	.....	.....	100
BUFFALO, CANISIUS	163	44	78728	72190	39	3	242	512	99	128	368	367	...	12	2	.....	.....	...	6	776	109	1407	8	2121	400	140	160	350
" ST. ANN'S	282	16	64810	78500	96	5	225	1080	267	287	149	119	...	.....	...	.....	2	...	1	.....	.....	2269	6	3100	800	745	767	436
GEORGETOWN COLLEGE	17	.....	17010	64164	3	.....	42	130	133	.....	97	137	...	9	...	.....	.....	2	3	365	.....	67	4	115	200	.....	.....	.....
" Holy Trinity	156	10	16000	28039	28	2	77	50	170	160	200	45	..	1	1	.....	.....	2	1	150	.....	315	1	200	1500	198	110	450
JAMAICA MISSION	3079	374	67243	92795	149	2	752	669	514	714	1016	692	...	2	1	.....	1	8	11	379	341	471	21	2156	3580	1210	1515	1531
JERSEY CITY	227	66	93789	110656	131	4	372	353	345	301	607	107	...	11	2	1	2	11	3	13	40	359	9	1443	3786	495	540	1095
LEONARDTOWN	409	19	28060	30006	38	1	97	243	510	1020	258	390	...	.....	2	.....	.....	...	.....	.....	7	466	6	700	1980	.....	.....	1280
MISSIONARIES	.....	444	220539	319512	.....	207	.....	756	777	1428	2586	1061	...	.....	5	.....	127	...	2	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	229	43	127390	268367	81	7	3413	374	322	157	1076	264	5	15	1	8	3	3	8	1644	41	1398	15	2403	12724	587	516	100
" Fordham	12	2	19371	23799	10	.....	22	40	8	.....	491	128	...	11	...	.....	.....	2	.....	112	52	20	3	95	.....	.....	.....	.....
" St. Ignatius Loyola's	280	38	70570	129025	140	3	183	152	199	229	461	92	2	9	...	1	.....	5	8	94	.....	830	10	3122	2500	450	564	220
" B.V.M. Lauretanæ	795	.....	39500	60000	185	2	78	175	280	488	808	170	...	1	...	.....	2	7	6	47	12	690	8	1465	1000	375	360	950
" Keyser Island	.....	.....	800	1250	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
" Kohlmann Hall	3	1	7000	16300	.....	6	2	30	87	.....	163	221	16	13	7	17	10	1	39	.....	.....	.....	.....	.....	.....	.....	.....	.....
" "America"	3	1	2688	2330	1	.....	3	9	2	1	193	46	...	1	...	.....	.....	...	2	.....	.....	.....	.....	.....	.....	.....	.....	.....
PHILADELPHIA, Gesù	187	49	142805	193760	76	4	310	181	167	87	897	261	1	7	2	.....	.....	7	11	731	81	352	8	2218	10000	520	554	1195
" St. Joseph's	80	25	46512	22624	11	7	84	85	165	205	175	97	...	1	...	....	4	5	.....	143	1	275	3	612	4135	144	222	250
ST. ANDREW'S, POUGHKEEPSIE	69	57	56831	67962	4	18	443	462	228	401	635	301	14	5	1	49	.....	...	.....	869	7	593	.....	440	400	.....	.....	35
ST. INIGO'S	131	4	6946	6700	20	1	21	40	35	....	1	217	...	.....	.....	.....	.....	...	.....	.....	.....	18	1	40	600	.....	.....	225
ST. THOMAS'	190	8	48500	4900	18	.....	40	130	115	250	135	110	...	1	...	.....	.....	...	.....	18	16	120	3	350	600	.....	.....	225
WASHINGTON	208	42	93758	145920	50	.....	276	.....	207	40	804	186	8	7	1	.....	3	8	9	495	.....	2806	.....	3331	7940	480	520	1100
WOODSTOCK	31	1	22071	85765	6	2	24	20	19	1	188	176	2	12	11	.....	3	...	6	.....	11	204	3	166	147	.....	.....	162
WORCESTER	.....	.....	23913	13118	.....	.....	6	191	.....	.....	258	145	...	16	2	.....	.....	...	6	25	.....	.....	3	155	420	.....	.....	.....
SUMMA	4405	1372	1434374	2149933	1201	285	8764	7202	5240	6748	13555	6484	51	165	54	83	172	79	136	11482	1240	21008	142	29285	70137	5865	6335	11882